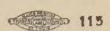


Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau



Office: 3835 Westminster Pl., St. Louis, Mo.

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CXIX

July, 1926

No. 4

Published monthly; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at Saint Louis, Missouri, under act of March 3, 1879.
Permit for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.

Social Reconstruction

XIII.

*Rev. Henry Pesch, S. J.

2.

The preceding article showed just how Fr. Pesch, with great logical force, develops certain fundamental principles, in strict harmony with sound philosophy and ethics. What was thus demonstrated, we were forced to accept as self-evident conclusions. And although Professor Philippovich, head of our school of philosophy, this great theologian and economic philosopher accords to Fr. Pesch his full praise, because he constitutes the nature, the meaning and the obligatory character of natural, or social prosperity, the guiding star of his monumental work.

Prosperity, within social limits, is, therefore, to be sought primarily by the individual, while conscience impresses upon him the right of all members of society to enjoy prosperity. Assistance, necessary to the individual, as well as restriction of the excess of selfishness, must emanate, in the first place, from the particular organization or organic group of which the individual is a member. If the assistance rendered by it be insufficient then, in the instance, civil authority, or agreements between groups, must regulate or advance the material welfare of the group in need of help. Again we find the application of the idea of the organic state or society to their economic functions, or as Pesch prefers to express it, we are face to face with the idea of solidarity. It is clear then that the idea of solidarity is not artificially created; but flows naturally from ethical principles, and in consequence proves false the atomic society advocated by liberalism, and also the communistic system of socialism, which limits man's freedom excessively. Solidarism, writes Pesch, in opposition to socialism, bases on the truth that the individual is not only a member of the whole, a means to the end, but has a self-purpose. Man as man has in himself and in himself natural duties and purposes, and consequently natural rights. This truth safeguards man's dignity. Against liberalism solidarism maintains that man as a social being must subordinate his material interests and the obtaining of them by personal endeavor to the common good, wherever such a collision exists. It is clear then

that solidarism does not absolutely close the wide and fertile fields of material progress to the free activity of the individual as socialism does; but it limits these activities for weak and strong alike, limits them wisely and only in so far as it is necessary to produce the order of prosperity, which liberalism promised, but was not able to bring about. In common with liberalism and capitalism solidarism does not eliminate the incentive of competition or success; but solidarism does regulate competition, monopoly, etc., for the greater good of social prosperity. To sum up, solidarism upholds the natural right of private property and the right of private production; but it determines and limits it, not haphazardly, however, but in as far as time and conditions require limitation for the greater good of the entirety.

In passing let us remark at this time with Pesch that, although the state is so far the highest natural unit with a specific purpose, the development of the solidaric idea will necessarily also exert influence on human society at large. The recognition of man's social nature leads to the recognition of the essential unity and solidarity of the entire human race, or to the true brotherhood of man. This idea will also lead nations to harmonize their various relations, above all their economic relations and international commerce.

Thus Pesch has derived and proved some new principles and some additional foundations for his edifice; and he is not the man to lose sight of the numerous phases of social duty in subsequent studies. Pesch has gained an eminence, from which he is able to, and does in fact painstakingly survey the things pertaining to his chosen field of study in the subsequent volumes of his great work.

First of all he assigns to labor its proper place. Although Pesch does not declare labor to be the only source of economic wealth, he declares labor—and he means thereby all human endeavor of an economic nature—to be the active and foremost source of the wealth of nations, and the means employed by man to make the earth supply his material wants. Mindful of the conception of organic solidarity, Pesch not only upholds labor's pre-eminence, but postulates a social labor system, or a system, which views labor from a social aspect.

In developing these thoughts, Pesch emphasizes, first of all, that labor is the active producer of prosperity, that increased labor increases prosperity, that

every workingman, in proportion to the work performed by him, contributes to the means of prosperity, and that he produces them over and over in order that they may supply man's never ending needs. Adding then the word "social," and calling it a social labor system, Pesch insists that this labor of all is destined to bring about the prosperity of all. Liberalism left the prosperity of each and everyone exclusively to his own endeavor, promising an automatic equalization in due time. But by now even the most patient believers in that doctrine know that equalization did not and will not materialize during the liberalistic era. Pesch's system of solidarism seeks to approach a fair approximation at equality or a fair proportionalism by insisting on the social value of labor and on the consciousness of organic relation, or by an individual activity, which is surrounded by the necessary safeguards of social and organic duty. This system grants wide freedom to the individual, but limits it by the higher order of common well-being. In short, it emphasizes the principle that every man is ultimately the subject of labor; but in addition it stresses the consciousness of vocational groups, and beyond this the community of labor.

Convictions of this kind naturally do away with the antagonism between capital and labor. They join employer and employee solidarily in the labor common to both and their common interest, and they constitute the laborer, as man, a co-laborer and a member of the industry employing him, who, as such, must be met in a spirit of justice and charity.

While solidarism not only overcomes the selfishness of liberalism, socialism inevitably destroys the one good feature of liberalism, namely its highly developed rationalization of industry. Nor does it necessarily overcome all the evil features of liberalism, especially its selfish spirit. Solidarism preserves the sources of efficiency, namely authority and purposiveness; while at the same time it represses the injurious selfish spirit. With this explanation Pesch not only unfolds the relation, in which all men living in society are placed toward each other by the law of nature, but he points, at the same time, to the causes of errors and abuses in other economic systems.

Pesch discovers in man's own heart the deep rooted cause which even now resists reform, and which diverts all reforms, that should lead to co-operative action, into selfish channels. For that reason he unceasingly emphasizes the thought that artificial reforms will not bring about lasting improvement, except we imbue (and in that case they are in all probability not necessary) the human mind with the consciousness of social duty, and lead man to submit in true Christian spirit to the wise and salutary, though limited interference by groups and public authority. Man must learn to look on social order not merely as something to him personally useful, but as something imposed as a social and ethical duty which the state has a right to insist upon, whenever and as far as it is necessary.

W.M. ENGELEN, S. J.

The Remedy for Economic Waste

We have seen the enormous extent of waste inherent to our modern system of industry. The leakage neutralizes to a startling degree the gains that ought to be derived from an improved technique of production. This result may truly be called tragic because it means for many lives of limited opportunities for proper human development. This phase of the problem deserves the special attention of the moralist who views economic questions from the angle of their contribution to human advancement and happiness. Because of this relation of waste to stunted lives we speak not only of a tragedy but also of a crime of waste. The waste which the existing industrial order permits not only reflects the inefficiency of the capitalistic system but it also constitutes a severe challenge from the moral point of view.

The important point in this indictment of modern industry lies in the fact that wastefulness is built up with its very texture, and hence is unavoidable as long as the present methods prevail. Our industrial system is not organized for service but for profit, and such an organization must necessarily result in waste. Wastefulness is the outcome of the very structure of our industrial organization and the spirit by which it is animated. There is no escape from this awful waste except by a complete orientation of our economic system, both with regard to the technical side and the underlying spiritual tendencies.

The theory of economic determinism, which forms the keystone of Socialism, claims that ethical philosophy in vogue at any given period is the outgrowth of the prevailing economic system designed to bolster up this system by an appeal to higher sanctions. We need not enter into a refutation of this theory, which has been thoroughly exploded and discredited. But we are justified in reversing this theory and erecting its opposite in a principle. It can be safely claimed and substantiated by convincing proof, that the economic system prevailing at any time is the natural outcome of the dominating moral ideas. To every economic system there is a moral background, and no important change will occur in the economic system unless there is a previous readjustment in the corresponding moral background. Applying this to our present case, we come to the conclusion that an effective remedy for the prevention of waste can be devised unless there is a radical change of men's attitude in human society. Only when we change our views of life and of the purpose of human existence can there be any hope that men will impose upon themselves those restraints that are necessary for the conservation of the goods of the earth and their more equitable distribution. We do not despair of a solution, because we are convinced that just such a moral transformation of humanity is possible. As to any other measures short of such a basic change of heart, they can only be regarded as makeshifts and will merely afford temporal and limited relief.

Stuart Chase, of whose interesting study we have given an outline, concludes on a very pessimistic note. He writes as follows: "We shall be lost for a way out. . . . We know no sure way out. . . . One goes blindly back to one's desk, and gathering sheets of manuscript take on an immediate futility. Leaves to be blown by any wind passes, fluttering down to mold and die. These events come, their dark shadow stands over us, and we wonder if this book is worth the writing. Illusions we may have, but they are pierced by the stark arrows of the repeated helplessness of mankind before its destiny." (The Tragedy of Life.) We do not share these pessimistic sentiments. Man is not helpless before his destiny. He is not the mere creature of circumstances. It is in his power to remake the world. Yes, he can hold of this sorry scheme of things and "rend it nearer to the heart's desire." (Rubaiyat of Omar Khayyam.) Men are not the slaves of things; on the contrary, we are the masters of things and shape them according to our ideals. There is a way out. It is through moral reformation. The picture drawn by Mr. Chase is so gloomy because he omits the spiritual factor. And this spiritual factor is an infinite quantity, a force of tremendous leverage, an agency of unlimited power. It is this factor that we pin our faith.

Standardization of products, economic education of the consumer, better industrial engineering, governmental supervision of the exploitation of natural resources, municipal or state management of public utilities, regulation of competition, preferential treatment of necessary industries, reform of advertising system, restriction of the output of industries, elimination of the superfluous middlemen and reorganization of industry on cooperative lines—these are subsidiary measures that no doubt will have a beneficial effect and remove a considerable amount of waste. Yet, not in these do we put our chief hope, for they are not basic remedies nor will they work properly unless there is a new social spirit which expresses itself through them.

We wish to assure lasting results we must dig a deeper furrow and get to the root of the error, that is we must endeavor to change that mentality which by a fatal logic leads to the abuses which have been described. At the bottom of the abuse which men make of the goods of the earth lies a wrong conception of these things. This wrong conception consists in a false notion of property rights. The right of ownership is not an absolute one. Man is but the steward of wealth. He must use the resources of nature in such a manner that they contribute towards his own spiritual unfolding and serve his fellowmen. He has no right to squander the wealth of nature, for that wealth has been intended by its real and absolute owner, Himself, for the use of future generations. We are responsible to the Creator for the use which we make of things. If this idea of the stewardship of property were deeply impressed on the minds of men and if society embodied it in appropriate legislation, men would be more careful of

the wealth which really is not their own and for which they must render a severe account. To combat waste effectually the idea of man's supreme dominion over the riches of nature must be done away with and replaced by the concept of stewardship. God gave to us the treasures of this world to use but not to abuse. Man may waste nothing, because there are others besides himself that have a claim to the things that were created for the benefit of all and not for the exclusive use of a few. There is the heart of the matter. As long as men falsely imagine that they are the supreme and autonomous lords of this earth, they will feel free to do as they please and wantonly to squander for their own whims and selfish satisfaction what was intended for the whole human race, the present as well as the future generations. Waste, it must again be realized, is not only folly but crime. It is, to use an old-fashioned term, sinful. In the multiplication of the loaves our Lord gave us a beautiful example of conservation, when He told His apostles to gather up the fragments lest they be lost. To allow to perish what might support many lives in the present as well as the future is a practice that cries to heaven for vengeance. And of this crime our civilization is making itself guilty day after day. We are robbing posterity of its bread. We cannot expect God to bless such a selfish policy. Future generations will curse us for our disregard of their most vital interests. Some day our civilization, based upon reckless wastefulness, will be branded as the most revolting instance of selfishness in the history of the human race.

Another source of wastefulness is the false view of life that prevails in our days. Life is interpreted in material terms. The rich and full life is that which abounds in material things. Such false standards of life must inevitably result in a misuse of material goods. They cause men to crave inordinately things that cater to sensual gratification and thus lead to misdirected production and harmful consumption. Salvation lies in returning to truer and saner standards of living.

The fallacy that has caused so much ill directed production is that the great means of promoting civilization and enriching life is to excite new wants and to discover new ways of gratifying them. "It is a favorite principle of the ethical materialism of our days that a man is all the happier the more wants he has, if he has at the same time sufficient means for their satisfaction." (Lange, History of Materialism.) It is this theory that arouses the feverish desire for earthly goods agitating the modern world. It actually enslaves men and drives them like a cruel taskmaster. Money becomes the master of mankind, because it is the means by which the things may be secured that are regarded as of paramount importance. The rich and full life does not consist in an abundance of material things and in sensual gratification. It is to be sought in an entirely different direction. "This theory of life," writes Dr. John A. Ryan, "is evidently false. Not the number but the kind of wants that a man satisfies is the important thing. Reasonable human life is

primarily qualitative. When the demands of health and moderate comfort have been supplied, additional sense-satisfactions contribute little or nothing to the development of body, heart or mind. They exert a damaging influence upon morals, mind, health and happiness." (*The Catholic World*, November, 1907.) To save men from such degrading and false standards of life, their eyes must be turned to the genuine values of life and fixed upon the next world, which alone can make us understand the real meaning of this life. The undignified and shameless scramble for the good things of this world would be justified only if this life were the be-all and the end-all of human existence. As long as men hold this false theory of life, they will not hesitate to ravage the earth and rob their fellowmen in the ruthless quest of sensual gratification. Christianity that points to the next world, alone, can put an effective check on this unworthy and destructive scramble for the spoils of time. A race that centers its attention on this world and its prizes will end by devastating the earth and bringing misery upon itself. Thus even in an economic way mankind can only be saved by a consistently otherworldly religion, that offsets the lure of earthly things by a higher attraction. Those who rob man of the hope of heaven and transfer all his aspirations to this side of the grave invest the things of time with an overpowering and irresistible interest. All efforts to make the earth a substitute for heaven succeed only in converting it into a veritable hell, for they unleash man's most rapacious passions and precipitate a struggle for the possession of wealth that will render this little globe a barren and inhospitable desert. A civilization that is based on a materialistic philosophy of life will prove to be ruinous and suicidal.

And here we see the economic value of Christian asceticism, which teaches us to use the things of the earth as means and not as ends desirable in themselves. Christian asceticism prevents extravagance and restrains us in the enjoyment of sensual pleasure. It thereby renders to society an invaluable service since it regulates consumption in a wholesome manner and thus directs production into the right channels. It may seem strange but it is nevertheless true that the ascetical teaching of Christianity is economically and socially of the most far-reaching importance. If we wish to stave off complete exhaustion of the world's resources and absolute bankruptcy of civilization there remains nothing for us but to return to the ascetical discipline of Christianity. Only the Christian way of living can keep the acquisitive instinct, so strong in man and so terribly destructive when freed from all restraint, in due subjection. Keen observers of our days blame our numerous evils and abuses on the unfettered acquisitive instinct in man, that works such awful havoc in human society. But they are helpless since they are unable to curb this powerful instinct that makes man prey on nature and on his fellow men. (Cfr.: *The Ideals of Asceticism*, by O. Hardman, D. D.; New York).

What we have said in the preceding on the alarming extent of waste in our modern system of industry is beautifully summed up by Dr. Charles Stan Devas in a remarkable and striking passage, for extensive quotation of which the reader will be grateful. The learned author writes: "Nevertheless this very Church that makes so light of the world, of all the kingdoms thereof and their glories is their very pillar and prop, and without professing to advance material civilization becomes indirectly its powerful promoter. And this chiefly as follows: By the very appeal to men to follow ideals more lofty than those that the vain vision of this world can offer, and by the plain spoken condemnation of covetousness as one of the seven deadly sins, Christian teaching puts a drag on the unscrupulous greed that grasps at its own present enrichment, reckless of how the wealth may be won, allreckless of the consequences of that winning. The care of husbanding of the sources of wealth, the far-seeing and orderly development of national resources, far-seeing and humane treatment of the poor classes, are in contradiction to the heedless pursuit of wealth that fells forests without replanting, strips from the soil its elements of fertility without replacing them, empties fisheries without restocking them, exhausts mines without providing for the prevention of exhaustion, seizes on the labor of the young and of women without regarding the future of the people, vision of a healthy race, forces even adults and males to unhealthy overwork, displays immense energy, talent and time in the barren task of overreaching others, and making gain from their labors. And the wealth thus ill earned is not spent for the most part in that rational consumption that ministers to right living; but rather is written down in books of the higher statistics as a negative acquisition, and is speedily dissipated in senseless display or wasteful sensuality. But the Church is ever at work checking this wasteful production, checking this wasteful consumption, checking the social hatred that they engender, and thus is the very soul of the body politic, and an antiseptic against threatening corruption and dissolution." (*The Key to the World's Progress*. London.)

And since this Church still stands and still has the power of regenerating mankind, we do not despair of the future but entertain the firm hope that it will bring men to their senses and prevail on them to put a stop to the sordid tragedy and the dastardly crime of waste.

C. BRUEHL

We expect the sun to rise each morning without much help from us. And so it does. But are we thereby justified in supposing that the Sun of Justice follows the same law? No. And if the burden of mankind still sits in darkness and the shadow of death, the fault lies largely with us followers (but far too distant followers) of Christ.

REV. T. GAVAN DUFFY

Employment Insurance in Great Britain

I.

Factual Features of the National Unemployment Insurance Act.

means of the National Unemployment Insurance Act of 1911 Great Britain sought to cope with the problem of unemployment. The futility of mere employment relief as granted in conjunction with the Poor Relief Law during each successive cyclical depression was recognized and admitted in every year. Conditions were not bettered very much.

The Unemployed Workmen Act of 1905, which had sprung into existence as a result of the trade depression of 1904. Relief for the unemployed, it is true, better organized by this act; some protective measures, such as emergency relief and assistance toward emigration and various forms of specialized training schemes, were adopted; but the whole, the Act, called an "ill-considered, inadequate panic scheme"), was as ineffective in meeting the various problems of unemployment as the Poor Law had been with its system of unemployment doles.

However, whilst the Unemployed Workmen Act of 1905 failed to come even near a solution of the pressing problem of unemployment, it pointed the way toward the establishment of a national system of Employment Exchanges.

The need of concentration and regularization of demand for labor and the improvement of the quality of the supply was recognized. To meet this need the famous Labor Exchanges Act was passed in September, 1909. By March 31, 1911, one hundred twenty-five Exchanges were in operation.

Their purpose was:

(1) To provide industry with a State-controlled Employment Service, 'free from any form of association with the Poor Law,' in order to facilitate the placing of unemployed workers and the filling of unoccupied jobs.

To furnish an agency for the operation of a system of compulsory unemployment insurance.

To furnish poorly organized labor with machinery for finding employment, equally effective as that which has been developed independently by well-organized trade unions.

To provide machinery for improving the quality of labor, forwarding decasualization experiments, and the more intelligent selection of employment by juveniles.

To collect information as to the course of payment and other labor conditions, enabling the government to prepare in time for periods of unemployment."

From this statement it is seen that the second object of the Act was to provide for a system of

Cohen, J. L., Insurance Against Unemployment, New York, 1921, p. 165.

Sorley, Felix. Unemployment Relief in Great Britain, York, 1924, p. 8.

unemployment insurance operating in conjunction with the Labor Exchanges. The advisability of making employment bureaus the agents of a scheme of unemployment insurance has of late become the subject of considerable debate. Yet, the fact is that contemplating such a collaboration, the Act of 1909 paved the way for the enactment of the National Unemployment Insurance Act of 1911. Technically it was Part II of the National Insurance Act of 1911, of which Part I provided insurance against sickness. Such trades were experimentally selected which showed a high normal rate of unemployment and were subject to seasonal and cyclical fluctuations; these were: Building, construction works, ship-building, mechanical engineering, iron founding, vehicle construction, and saw-milling.

The insurance was compulsory and included at the outset 2,500,000 workers, sixteen years of age and upwards; of this number less than one-fifth had been previously insured against unemployment in voluntary associations.

Very complicated in its many provisions, the Act was based on the following fundamental principles. Compulsion: All the members of the insured trades were subjected to the provisions of the Act; throughout all subsequent legislation, this cardinal feature was retained. Subvention: In order to encourage voluntary insurance, such organizations as had already undertaken unemployment insurance were granted a subsidy to carry on their work. Contribution: This was tripartite; the workman contributed a small sum, 2.5d., five cents, each week, in order to arouse his interest, to remove any idea of relief and to average his earnings between good and bad times; the employer contributed the same amount, in order to emphasize his responsibilities as employer, and to give him a financial inducement to reduce unemployment to a minimum; the State contributed 1.67d., not quite two and one-half cents, per week, in order to insure financial control and to emphasize community responsibility for unemployment. Prevention: Refunds were given to employers who showed success in reducing unemployment, as also to workers who had good unemployment records. This feature of the Act proved to be the least satisfactory and was considerably altered in subsequent legislation. Limitation: Benefits were not paid because of unemployment due to desire, ill-health, misconduct, or trade disputes; benefits were paid only upon proof of fairly regular prior employment in an insured trade; the payment of benefits was limited to fifteen weeks in any period of twelve months; the insured member could only draw a week's benefit for each five weeks of contributions. Such in brief are the essential outlines of the Act of 1911.

The insurance scheme was launched under very auspicious trade conditions. Two years later the Director of Labor Exchanges could write in respect of this: "The good state of trade during the past years has contributed perhaps more than any other single fact to making it administratively possible to launch the scheme of unemployment insurance

at all."³³) How favorable the employment conditions were may be seen from the fact that during the twenty-four months ending July, 1914, the unemployment percentage never rose above 2.6 and kept a mean of 2.1, whereas the mean unemployment percentage for trade unions during the decade of 1903-1913 was 4.9. During the war period unemployment ceased to be a problem; by 1915 the trade union employment percentage had fallen below 2.0, even falling for months at a stretch below 0.5 per cent until the end of 1918.

Foreseeing unemployment problems in the war trades with the conclusion of the war, the Act of 1916 included as insured trades: Metal trades, ammunition and explosives, chemicals, leather and leather goods, rubber and rubber manufactures, brick, tile and stone, army clothing and similar manufactures. A total of about four million workers were now insured. The principles of operation remained unaltered.

Owing to the unprecedented state of employment up to the close of the war, the Unemployment Fund accumulated reserves which, by December, 1920, had reached the amount of over one hundred million dollars. "The accumulated reserves of eight years of abnormally good employment vanished like smoke under the stress of six abnormally bad months."³⁴)

The great trade depression set in toward the end of 1920. In a very short time the huge reserves were depleted and from then on the Unemployment Fund faced a large annual deficit. Chaos now overwhelmed the insurance scheme. The Act was amended with a rapidity which showed the helplessness of the Government to meet the situation. Two new acts were passed in 1921; so also in 1922; the Act of March, 1923, left but a mere shadow of the former substantial reality of the insurance scheme. The maze of measures became confusing; they reveal only too plainly their panic-stricken character. What had been an insurance system developed into a dole system; under the stress of the times all principles of insurance were thrown into the discard.

By the Act of April, 1922, the Ministry of Labor accepted the principle of continuous benefit, which definitely destroyed the insurance character of the Insurance Act; benefits were payable with practically no requirements as to the contribution which made the system one of insurance. There was no longer a disguise for the fact that the State by its subventions out of the general revenues now used the machinery of the Insurance Act for direct purposes of relief. The term "unconvenanted benefits," which were paid beyond the limitations set by the earlier acts, was purely a euphonious name for a thing which people were loathe to call relief. They

were granted, it is true, "in the public interest but they demolished the fundamental principle of the insurance scheme. The Government faced a serious situation: The percentage of unemployment ran as high as 23.1 for trade-union labor, and 16.7 for labor in the insured trades in 1921. The state of employment has abated but little since the beginning of the depression in 1920; unemployment still runs beyond the normal figures; on December 31, 1925, 10.5 per cent of the insured workers were still unemployed.

It is certain that the National Insurance Act will be reorganized along new lines once normal conditions of trade have been restored to Great Britain. The weakness of the state-operated system manifested itself all too clearly, and consequent reaction has set in in favor of industrial unemployment insurance. Such insurance is possible under the so-called Special Scheme provision as contained in the Act of 1920. Fearing that industries with a low unemployment hazard would contract out, the Government, by an Act of 1921, restrained the power of the Minister of Labor to approve or disapprove special schemes during a deficiency period; it did not want to have all the bad risks on its hands which of a certainty would have led to a collapse of the system. The important lessons learned during the period of depression are not likely to be soon forgotten.

A. J. MUENCH

Warder's Review

Discord Sowing Propaganda

That the interests of labor and the farmer do not always run parallel, an advertisement printed in a certain Arkansas journal seems to demonstrate. It consists of a pen sketch of a rampant lion on a pedestal, shows in one corner of the ad, while the opposite corner contains a bucolic farm scene. The following text explains the intention of those responsible for this interesting piece of propaganda:

"Terra Cotta Lions Are Pretty
but—

What would you think of a farmer who bought them for his front yard with money needed to buy cotton-seed?

"*The Third Brakeman*
Riding in the Caboose
is a Terra-Cotta Lion.
He looks pretty but he
costs Arkansas
\$1,000,000 every year.

"Vote to repeal the 'EXTRA CREW LAWS' in October."

One would like to know, however, who is paying for this advertisement? In fact, all propaganda should really state from whom it emanates and from what source the means, to carry on, are derived. In the meantime, it behooves every sensible man to beware of the counsellors who are willing to reveal their identity and the intentions actuating them.

³³) Report on Unemployment Insurance, 1913, p. 46.

³⁴) Morley, Felix, op. cit., p. 29.

Not a Safe Leader

The co-operators will not admit that Aaron is, what the *Cotton Association News* calls in the issue of June 10, a "famous authority on co-operative marketing." The shrewd attorney is co-operator by any means; he is merely trying to catch the farmers the tricks of latterday capitalists leaving behind the old liberalistic doctrines of supply and demand, etc., found it to be more dangerous to monopolize the market than to com-

however, there is a difference between creating monopoly in steel or cotton goods and one in farm products. In consequence, the Wheat Growers Association has been a disappointment, fortunately. It

their hopes on long-time contracts with the intention of controlling the market, will sooner or later come to grief. And now, the "famous authority on co-operative marketing" recently visited Georgia for the purpose of aiding the Georgia Cotton Growers Co-operative Association campaign to secure signers to its new seven-year contract.

is not reported in the *Cotton Association News* the success he had attained, if any. It is a pity, however, that so important a body of farmers should it necessary to call on a more or less discredited leader to tell them what they should do. A man like Shapiro's type is in every way disqualified to sell men engaged in farming. His is essentially a capitalistic mind, which is in its very nature wedded fundamentally to the principles and things that make for healthy rural life.

Farm-Subsidies

The sub-committee, to which the drawing of the resolution on the rural question, adopted by the national convention of the C. V., held at Springfield, has been entrusted, consisted entirely, aside of one or two rural pastors, of dirt farmers. Nevertheless, the resolution does not contain the demand for Government subsidies. In fact, we happen to know that one of the farmers on that committee is absolutely opposed to the "doe policy."

Similarly *The Cross*, a monthly magazine, conducted by the Passionist Fathers at Dublin, declares that "such panacea as Government subsidies," although the editor realizes that, under the circumstances surrounding agriculture in Ireland at present, it is quite understandable, the farming community should be looking for a remedy in political and state help. "We are convinced," says an editorial in the May issue of *The Cross*, "that the adoption of any such policy as this is bound to end in economic disaster. In England, a country of enormous wealth, the subsidising of a stable industry has brought about a crisis which has threatened to undermine the whole foundation of the industrial structure. Both the coal owners and the miners are agreed that a remedy in the nature of a permanent industry would in the end merely result in making disease incurable. The "doe" system of deal-

ing with grievances arising out of trade depression is one of the evil legacies of the war, and at best nothing but a makeshift."

Of course, this does not mean that the farmer is to be left entirely to his own resources. *The Cross* desires that something should be done to relieve the distress of the farmers of Connemara and West Donegal. "But," it adds, "if the crisis is not to assume still larger dimensions, much will have to be done by the farmers themselves. . . . The struggle will be a hard one, but the Irish farmer has in the past survived crises in which a less sturdy race would have been submerged, and we are confident that on this occasion, too, he will eventually win through to prosperity."

The resolution referred to above, contains a similar counsel. In both instances, what is said, is the opinion of true friends of those living on the land and providing the nation with food.

When Man Blunders With Fauna and Flora

The story of the transmission by man of animals and plants from one part of the world to another, generally for the purpose of increasing his food supply or comfort, occasionally, however, inadvertently, constitutes an important and fascinating chapter of the history of civilization. As in all other branches of human effort, man has undoubtedly committed errors when engaging in that endeavor.

Thus, in spite of modern science, more than one serious blunder has been committed during the past fifty years in transplanting some species of fauna or flora to new environments, where, instead of proving a blessing, it turned out to be a pest.

Australia seems to be rather more unfortunate in this respect than even the island of Santo Domingo. That rabbits, which were imported to fill a long-felt want, have cost the country dearly, is well known. We now learn from the *Catholic Press*, of Sydney, that "war" is being waged by the Commonwealth against the "tenacious prickly pear," a native of our continent.

"The seriousness of its development," says the Australian weekly, "may be gathered from the fact that, originally imported from America, it now covers over 22,000,000 acres; that is, it occupies twice the acreage under wheat. There is ten times as much prickly pear in Queensland as in New South Wales, and there is no doubt that the area is increasing. Utilization of the prickly pear for fodder and as a delicacy has been tried without much success in Australia. Although originally introduced as a reserve food in drought periods, it is now recognized that its fodder qualities are limited, owing to its lack of nutriment." Two methods of eradication have been widely employed by the Commonwealth Institute of Science and Industry, namely, poisoning and destruction by natural enemies. Results in each instance have been satisfactory to a degree. The chemical means, however, is far too costly, "and scientists are wondering," says the *Catholic Press*, "whether destruction by the release of millions of

cochineal insects will not eventually provide another case of the cure being worse than the disease."

There is a third means of eradication, we are told, mechanical. "But it does not appeal much to the average Australian, and its popularity, with the continuing soaring of the price of labor and reduction of working hours, is not likely to make it more widely favored."

The history of civilization is, to a great extent, the history of international intercourse. Knowing that virtually all of the domesticated animals, grains, fruit trees and vegetables and numerous shrubs and flowers, which make up so great a part of our European inheritance, were transmitted to that continent from Asia, Greece and Italy acting as intermediaries, one is tempted to inquire whether in former times similar mistakes as those Australia is paying for at present were committed? Perhaps. However, we have found nothing of the kind recorded.

Contemporary Opinion

In Seattle the laugh is on the employers. There is a labor bank at Seattle. A big laundry in that city had long resisted all attempts of the laundry workers to organize it. Through one of its subsidiaries the bank bought the recalcitrant laundry and unionized it!

This event affords something new under the sun. A new fact and a new idea. Not much publicity has been given to it, but unions which hear about it will do well to absorb the idea and ponder over it. When you can't otherwise unionize a plant, buy it! This means big undertakings, but whoever succeeded by shying away from big undertakings? Labor can run the world if it has the self-confidence and the vim to try.

The Illinois Miner.

The manipulation of money is a remaining wrong which challenges every sense of proportion and justice. Money is no longer at the command of service and labor, but is under the permission of its owners and brokers. It is no longer a public commodity under control of Congress, but a private monopoly under control of concessionaries. A nation that would shriek with horrified surprise at the suggestion to let or hire the United States Army to a private corporation lives in blissful ignorance that the United States monetary system is privately owned and controlled. And directly alert minds become awake to the fact they go off on some private remedy of their own, and are thereafter anchored to its defense for the rest of their lives. The central need is to focus public attention on the *system*, the penetration of a hundred million pairs of eyes will be very potent.

*The Dearborn Independent*¹⁾.

¹⁾ Editorial opinion of Henry Ford's own weekly.

"The Family Living Wage," in an industrial society is the most fundamental precept of social justice. "What the industry can afford," may be accepted as a fair basis for the remuneration of the higher grades of workers; but cannot be accepted as a basis for the remuneration of the lowest grade, should seem to entail a starvation wage. The fact, from which there is no escape, is this: that millions of human beings in our industrialized society have nothing whatever but their wages to subsist upon. So long as private enterprise can fulfill its primary social function of providing a family living wage for those necessitous millions, it can justify its existence. When it fails in its primary social function, it stands self-condemned; and no plea on the score of economics can save it. The worker must live; and, if private enterprise cannot provide the worker with a living, it must clear out for another system that can. It cannot be allowed to cumber the ground.

THE ARCHBISHOP OF LIVERPOOL,
in *The Parishioner*

Among my books there is one in French, composed before the Dreyfus "Affaire," and entitled "The Jews, Kings of the Future." Since then, have you tried to count up, my good reader, how many of the Hebrew stock have governed Christian States not only in finance, but as Prime Ministers, and in Parliament, diplomacy, and social precedence? Who could the whole House of Lords not furnish other than a Jew to govern India, while a second Jew ruled over the Holy Places at Jerusalem? France, Bohemia, and elsewhere, the Hebrews stand above the Christian. But Russia, with its Orthodox millions, prostrate under the Bolshevik son of Israel, furnishes the shameful, the appalling proof which cries aloud that Europe is declining from sovereign rank.

Suppose that, where Semites now control Christian populations, we saw Englishmen at the head as rulers, judges, teachers, guides of civilization, their kith and kin abroad; for Europe, historically speaking, is identical with Christendom. How do the Hebrew contrive to get world-power into their hands? The English people neither ask nor care. They go to races, shows, amusements, and exhibitions as Lord Dawson told the American doctors in London, a "consuming fury of pleasure" which blinds them to its consequences. Or, to quote a truly almost incredible word of the late Emile Reich, Englishmen treat life and its problems with what seems an appalling levity. No doubt, courage, steel nerve, the ingrained sense of triumph by sea and shore, will account for the disdain thus universally felt when prophets like Dr. Shadwell²⁾ announced evils on the horizon.

MSGR. CANON BARRY,

in the *Catholic Times* and *Catholic Opinion*

¹⁾ The monthly organ of the Archdiocese.

²⁾ Ref. to an article by Dr. Shadwell in the *London Times* on "The State of the Nation."

The Woman's Apostolate

Have We a Permanent Lowest Class?

There is one word more than another, those going with social conditions in our country seem bid, it is proletariat. The reason is obvious. One would indicate the admission that a political man, abolishing classes and based on equality, broken down, that in spite of all the hopes and successes of the reformers of the 18th century, a lowest stratum of society had solidified. However there can be little doubt that we have today in America, and have always had for that matter, a proletariat, although it too shared in the opportunities our country offered to all who would or could themselves of the rich feast nature spread before man on this wonderful continent.

The hill-billies of the South have never been anything else but proletarians, and a considerable portion of the dwellers of such cities as New York and Boston, even in the early days of the Republic, must be classed as such. We know from the history of such families as the Jukes that families, whose economic and moral standard is of a very low order, nevertheless survive for many generations, and may therefore assume that the poor of a hundred years ago, both in the city and the country, have led down their misery to succeeding generations. Occasionally some member of a family of the urban proletariat may have risen to a higher social status.

However, the number who were able to accomplish this task is probably much smaller than those who make much of the equal opportunities our country offers to all of its citizens, would be willing to admit. The late Carleton H. Parker gives the census as showing the existence in the state of California of some 175,000 workers in the skill-using occupations. By far the greater majority of these should be classified as proletarians. Moreover, various statistics prove migratory workers to be largely native Americans. The statistics of Chicago Municipal Lodging House for 1910-12, giving 30,888 cases, of whom 60% were estimated as migratory, gave the percentage of "Americans" as 3.5, proving that a certain percentage of our people for some reason or other are not able to participate in the "equal opportunities," to which Theodore Roosevelt referred so frequently in his later

Entirely overlooking the fact that, to quote one example, the boy or girl, born in the slums of a city, or on a clearing in Arkansas, is not granted the same opportunities the son of the banker Roosevelt enjoyed, especially if in the former case the child was removed either by accident or disease, which fall so heavily on the poor at all times.

Our sociologists and reformers, while not making use of the term proletariat, often enough speak of conditions which prove the existence of such a class. Prof. C. R. Henderson, in his book *The Social Spirit of America*, published almost 30 years ago, clearly demonstrates the existence of a stratum of submerged poor. Thus on page 266 he speaks of workmen away from home before dawn and after

dark, adding, "frequently their wives must help to earn the living." Because of this condition there is a lack of discipline over the children. The tenement house, which in our days, as in ancient Rome, is the shelter of a proletarian family, Henderson calls "a babel." The children of such families must go to work early and in consequence many fall on evil ways. Prof. Henderson told his generation: "When mothers begin to investigate the history of these toiling children, ever grazing the occupations of vagabonds, their hearts will cry out against the evil. Follow the telegraph messenger boy to his home," he continues. "Talk with the match seller, the bouquet seller, the news vending girl on the corner. See how ignorant these are of much that we think necessary for our children. Discover how precious they are in knowledge of evil."¹⁾

Some will contend that, since Henderson wrote, these evils have been eliminated. They have to a certain extent, without doubt. Investigation would prove, on the other hand, that new evils have arisen. We know that a greater number of married women are working for a living today than ever before in the history of our country, or of mankind, as far as that is concerned. And they do not work for the mere pleasure of being engaged or earning pin money. Dire necessity forces them to seek occupation outside of the home. Most of these women, being unorganized, are paid starvation wages. Private investigation carried on by us seems to demonstrate the existence of a growing number of families who have no earthly possessions outside of a small assortment of cheap clothing, and for that reason live in furnished rooms. They are in reality homeless, constantly standing on the brink of destitution, and any mishap may hurl them into an abyss of misery from which the members of such a family find it impossible to escape. Public and private charity must be applied for more or less frequently, providing what these people cannot earn themselves, either because of their inefficiency, lack of stamina, or because the industry that hires them takes advantage of the poverty and ignorance of the entire group of such workers, who must accept what is offered them because, living from hand to mouth, they cannot afford to hold out for higher wages.

Furthermore, the economic development of our country has virtually created, and today demands a class of workers, who cannot sustain permanent residence, because they are supposed to be here and there and nowhere. Nor are men alone migratory workers. Some years ago, Mrs. John Van Vorst presented to the U. S. Senate the affidavit of the Rev. A. J. McKelway, that he personally saw shipments of children being made under a boss from Tennessee to South Carolina, there to work in the cotton mills.²⁾ Fruit growing and canning indus-

¹⁾ Henderson, C. R., *The Social Spirit in America*, 1897, p. 266-267.

²⁾ Van Vorst, Mrs. J., *The Cry of the Children*, N. Y., 1908, p. XIX.

tries in various sections of our country today virtually depend on an ever increasing supply of female laborers, many of whom are migrants. A recent Bulletin of the Women's Bureau, in the U. S. Department of Labor,¹⁾ treating of this subject, as far as the State of Washington is concerned, contains a mass of information throwing light on the conditions surrounding approximately 3000 women interviewed in that State for the purpose of this survey, 993, or almost one-third of whom, were non-resident workers, living only temporarily near their seasonal jobs. Moreover about 55% of the women working in the apple, pear, and prune orchards belong in the so-called migrant class. Some of these claimed faraway Illinois or Missouri as the State in which they had last lived for any length of time. "Their next permanent addresses," says the report, "were a matter of no concern to them." In the Wenatchee Valley and farther north where a few dormitories make it possible for single women to live without their own camp outfit, the interviewers found those who made a practice of "working the fruits" in California in winter, then following the harvest seasons, and ending their migration in the fall in the Washington apple orchards in time to return for winter work in California again.

In the Yakima Valley, on the other hand, the majority of the transient women were with their families and traveling in their own automobiles with camp equipment, which included at least the barest essentials for living. More than 20 apple pickers had come from 11 other States and Alaska and were bound for no definite destination. Homeless and propertyless proletarians all of them.

The cannery groups had the fewest migratory workers, due to the location of canneries in towns and cities with a local labor supply. There were almost no migratory workers among the employees of the fish canneries, except for a small number of women imported to do the work in a few establishments remote from populous centers. The case of one young girl is interesting but not typical. With a friend she had left the Middle West to see the country. At home she had followed the trade of typesetting, but, being in need of funds on her journey, she took the first job that offered—that in the fish cannery. With a glance at her soiled apron and the remark, "I'm just smiling through this place," she told her story. Before her cannery experience she had picked berries two weeks, but "there was nothing in that," and one wondered with her what her next job would be.

A great majority of the women employed in the fruit and vegetable canneries, who were not permanent residents in the cannery towns, had come from homes within 30 to 40 miles of the cannery. The few who were following the harvest seasons as typical "fruit tramps" were employed in those canneries located in the orchard districts, while frequently other members of their families had work in the

fruit orchards. These workers had come originally from Illinois, Oklahoma, the Dakotas, Montana, Wyoming, and British Columbia and had little intention of returning to these starting points. "A few," says the Bulletin, "had followed the crop long, with so many changes in winter quarters and down the coast, that they were at a loss to name any one place as a residence." Their condition living may not be as bad as was that of the rural women and children, who made up the "gypsies" known to rural England in the beginning of the century, but their presence proves that what we are pleased to call "misfits" are, after all, so numerous, that we must begin to consider them as constituting a class of American society.

The Report contains a number of typical cases of migrant workers which, although they are mainly intended "to furnish a background to a general analysis (of the study) and to emphasize the human-interest aspect of the subject," also serve our purpose of demonstrating the presence of the proletariat. We quote several characteristic cases. The first one is that of a berry worker, while others refer to orchard workers:

A woman, 56 years old, and her husband were camping in a tent. They had been traveling around for 11 years, going from place to place. In winter he canvassed, but in the summer they worked together picking berries, fruit and hops. For several years previous to this they had picked cherries, apricots, walnuts, and apples. "They just travel around" and have no plans of settling.

A girl of 18 with her parents had started from Oklahoma five years before. The father formerly raised cotton, but "the grasshoppers and boll weevils had beat them out"; they had come north, working their way around from job to job, traveling by automobile, and living in their own tents. For about four months of the year the father was employed in lumber camps. This girl was a typical outdoor worker, having begun to pick cotton when she was 11 years old. For the last four harvest seasons she had lost little time, having managed to keep busy with the rest of the family. She had worked cutting potatoes, picking hops, peaches, and pears and was engaged in picking apples at the time of the interview. The preceding winter she had had some work also for a few weeks in a restaurant, because the harvest season of 1922 had been poor, and she and her parents had not cleared enough to carry them through the winter. The family appeared to enjoy this mode of living and had no plans for settling.

A woman of 33 was traveling with her husband and five children. They had left New Mexico about a year before and were trying different places before making up their minds where they would settle down. In her former home the woman had worked part of the time on her own ranch and some of the time for wages on other people's ranches. She had done many kinds of farm work, but especially harvesting, picking cotton, and shucking corn. The last season she had been busy picking plums, prunes, a

¹⁾ Women in the Fruit-Growing and Canning Industries in the State of Washington. Wash., 1926.

Her husband and three of her children were with her, picking up prunes from the ground lying.

woman of 36 was traveling with her own equipment from Idaho to California. Her husband, an aunt preacher, was able to earn little. When their finances ran low, they stopped touring and began and went to work. Two of the four children were helping the mother pick up prunes. They had to work in hops and apples before the sea-soned. The mother added, "we really have no . . ."

woman of 31, with her husband and young son, started from southern Idaho in May and had been on about 20 ranches in three States, up to middle of October. They were en route for the . . ., not knowing what they would do or where wanted to go. They had lost their farm in . . . and had bought a car by paying \$21 a month . . . They did not feel, when interviewed, that had earned enough to tide them over the winter and hoped to find work in some other line after harvest season closed. They had worked for weeks, off and on, in the berry season, and had hoped to keep busy about a month picking cherries, a job which had paid particularly well. They also picked prunes, peaches, and apples.

at many of these people make a precarious living and lead a life which is not at all conducive to their own or the welfare of the community, little further proof. However, the Bulletin makes it quite clear just what the conditions of life among these "fruit transients" or "fruit hoppers." It cites the following comments made by a of the women interviewed:

ist traveling in our Ford; heard we could make money; plan to take in the apple orchards . . ." "Our Hudson Six is our home." "Just fling around, working as we need to, and heard this place along the road." "Home? Where pitch our tent." "Went broke dry farming and we're chasing a job here and there."

us these seasonal migrant workers create the illusion that while they seem to have a definite of following a succession of crops in their wanings, they are irresponsible and without a definite option of duty towards themselves, their children or society. While some earn a substantial sum money, at least at times, others fail to make their ends and are compelled to wait around somewhere until Spring. The severity of winter, especially east of the Cascade Mountains, and the lack of substantial protection sometimes force these people to appeal for aid and to become a charge upon community.

Failure is doubly hard for the fruit hobo with a family," says the Bulletin, "and equally difficult for a family, which is never long enough in a place to part of the community and its organization or to know what the friendship of old neighbors means." According to information supplied by the Charity Commissioner of Yakima County, Washington, 1% of the total number of applications from the

entire county for the period from October 7, 1922, to February 28, 1923, were made by transients who had come into the district to work on fruit ranches. For the similar period, a year later, October 7, 1923, to February 25, 1924, 16.9% of the applications for aid were made by fruit transients. Thus, approximately one-sixth of the applications in each of the two seasons were from this group of workers. Help had been needed almost upon arrival by some, and not until nine months afterwards by others. Those who had been in the county more than five months, the Bulletin says, "probably were those who hoped to winter there and to find occasional odd jobs until spring."

The Bulletin we have been quoting from contains information on women workers in fish canneries. However, since the salmon canneries do not attract migrant workers in large numbers, we shall pass on to the chapter dealing with women workers in the Washington clam canneries, to which the migrants flock. The following paragraph again demonstrates our contentions regarding the presence of an American proletariat: "The life of the workers in the clam industry," we read, "in general is apt to be rather haphazard and uncertain. It is customary for the employers to give orders on the grocery, and it sometimes happens that an employee leaves the cannery owing his rent and grocery bill. One employer in explaining the difficulty of holding the force in 1923 said:

"The diggers and their families sometimes arrive penniless, and the storms come with high surf and they are in absolute need. It is necessary to back them up, so that they can pull through, hoping they'll live within their expected earnings. We try to keep them perked up to the end of the season, and hope they'll have enough to get out."

The houses that the migrant laborers occupy are owned largely by the cannery companies. They are mere shacks, often built close together in a little settlement at the water's edge, sometimes over the tide flats. Deductions for the rental of the shacks amounting to \$4 or \$6 usually are made from the month's earnings. Not infrequently \$2.50 is deducted from the month's pay for rent of one room, but sometimes by "crowding together" the workmen have their rent reduced to \$1.50 or even \$1.25 a month. All transient clam diggers and cleaners expect to pay for their quarters, a situation quite unlike that in the orchards and berry fields. The necessity of paying for such essentials as scissors and rubber boots is responsible for other reductions in earnings.

While it does not seem believable that an industry of this kind should in our country attract women, it is a fact nevertheless. The Bulletin says in this regard:

"The women come chiefly for inside work in the canneries, but some of the foreign women wade into the surf and dig with the men. Occasionally the wife picks up the clams while her husband digs, for digging is heavy work and requires a strong physique. In the cannery, after the clams are steamed

so that the shells open readily, the women clean the clams, using scissors to cut away the waste parts. Usually the clams are cleaned by two sets of women; from the initial clipping at the first sink, the clams are given a final and more careful inspection at what is called the second sink. The women employed on the canning line or in the warehouse work by the hour, and their jobs are not unlike those in other canneries."

While in every section of the country it is difficult to obtain domestic servants, women are found willing to subject themselves to the hardships connected with the most unpleasant work imaginable. We are informed that the cleaning is done at sinks, and though their surface usually slopes from the worker, so that much of the water is drained away, the women who work in this industry must put up with certain inconveniences, due largely to the conditions of the colds and damps which are characteristic of the clam canneries. From experience the women are said to learn to wear wool socks, overalls, canvas leggings, high boots and sweaters, but even while making use of them it is difficult to keep dry and warm. And at that the pay is poor, largely on account of the spasmodic nature of the work.

Two girls having heard of the high wages possible in this industry tried work in clam canneries in 1923 for the first time. Fortunately they had friends who accommodated them in a shed, so that they had no rent to pay. They lived economically—"there was no chance to spend anyway"—and at the end of three months they had barely \$10 and were obliged to pay a considerable part of that for carfare home.

Frequent reference has been made to the workers engaged in the fruit-growing and canning industries in the State of Washington, not because the facts revealed by that study are of an exceptional nature or the only ones available, but rather because they are so typical of the conditions in those industries, wherever they exist anywhere in our country. Of course, in some states, where canning is not carried on as extensively as in Washington, and where the canneries can draw on a denser population, migratory workers are not so many. On the whole, a survey of those industries in other parts of the country will demonstrate that they depend for their labor supply on a class of our citizens which cannot be said to consist of anything but proletarians. The very fact of so many women being found among these casual- and seasonal-workers, would seem to indicate the correctness of our contention. It was for this reason we drew on the present report for so much of the evidence presented in this article.

The Bulletin, moreover, contains a valuable remark, which proves that seasonal workers do not engage in fruit picking, and similar occupations, because they wish to enjoy an outing. "Seasonal-occupation followers and irregular workers," says the chapter on "Occupational Histories of Women Workers," "have too long been considered a group whose earnings are not believed to be used for serious purposes. Seasonal workers are essential to seasonal industries.

It is of vast importance to a fruit cannery to be to mobilize its army of cutters and packers very short notice at the time the fruit is ripe and before it is overripe. Getting the workers together means saving the crop."⁴⁴

Therefore, such seasonal industries, and there many of them, must depend on a reserve of workers willing to undergo all the uncertainties and hardships incidental to seasonal-occupation. the economic status of the workers constituting the reserve would not entitle them to be regarded as members of the lower middle class, needs no further proof. A table, contained in the Bulletin, is to demonstrate just what their standing may be. According to the figures presented, nearly one-half (48% of the workers) engaged in seasonal work in the cannery and fruit industries covered by the survey had previously been engaged in regular occupations. A little more than 42 per cent had done nothing but seasonal work all their lives; about 6 percent had been working in occupations which were irregular in nature, and the remaining few worked both regularly and irregularly. Although stated, nearly one-half of this whole number (48 percent) were regular workers, stopping from time to time to take up seasonal occupations, an examination of the work histories of this group show a comparatively small amount of time spent in actual employment. Those who had an over-all work period (the over-all work period is here taken as the time from the first job until the date of the survey) of less than 6 months averaged but 2 months in regular work and 1 month in seasonal work. Groups having over-all periods of from 6 months to 1 year averaged 4.7 months in regular work and 1 month in seasonal work. The women in the over-all employment group—1 to 2 years—showed a higher average of regular work (6.4 months) and a lower average of seasonal work (1.8 months). After this period, as would be expected, there is a steady increase in the average number of months of regular work and average of seasonal work, with the increase in the length of time of employment. The women working from 5 to 10 years worked regular jobs only a little over 3 years. The last group of regular workers, those whose work histories show an over-all period of from 10 to 20 years, averaged less than 6 years in actual time in regular work. Even those working 40 years or over had less than 19 years of regular work to their credit. The average total time in regular work for all these groups together is only a very little over 5 years. "And so it becomes evident that," the report continues, "although nearly one-half of the workers who selected seasonal occupations in the cannery and fruit industries were workers coming from steady and regular occupations, they were not workers who had been employed steadily and regularly throughout their life period of work histories. What must be the position of such casuals in society?"

(Continued on page 137)

⁴⁴) L. C., p. 171.

Central-Blatt and Social Justice

Monatsschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Place, St. Louis, Mo.

Abonnement, \$2.00 das Jahr, zahlbar im Voraus; einzelne Hefte, 20 Cents.

Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents. Abonnement auf Lebenszeit, \$50.00.

Kardinal Gaspard Mermillod (1824-1892) und die Union de Fribourg.

eine der hervorragendsten Persönlichkeiten katholischen Episkopats Europas im 19. Jahrhunderte war Kardinal Gaspard Mermillod, Bischof von Lausanne und Genf (mit dem Sitz in Fribourg im Üchtland). Zwei Momente bringen mit sich, dass der Name dieses Mannes als der Führers in die Zukunft genannt zu werden pflicht: seine Rolle als Initiator der Union internationale d'Etudes sociales, der sogenannten Union de Fribourg, jener Gemeinschaft katholischer Sozialpolitiker aller europäischen Länder, 1884/91 unter Mermillods Vorsitz in Fribourg und deren Studien die leonische Enzyklika Rerum novarum (1891) vorbereiteten, und seine Lösung zur Frage der katholischen Universität Fribourg.

Unter den 60 Mitgliedern der Union de Fribourg befindet sich die Elite der seinerzeitigen "christlich-sozialen" Generation katholischer Sozialpolitiker: die Österreicher Karl Vogelsang, Franz Kuefstein, Gustav Blome, Karl Scheimberg, P. Albert Maria Weiss, O. Pr., P. Augustin Umkuhl, S. J.; die Deutschländer Karl Fürst Venenstein und Franz Wambolt; die Franzosen Jean De Mun und René de la Tour du Pin; die Italiener Medolago und Toniolo; der Spanier Rafael Rodriguez de Cepeda; die Belgier Duc d'Arbel, Helleputte, Hermann Stainlein-Saaleben; die Schweizer Caspar Decurtins, Georg Honn, Theodor de la Rive, P. Dominicus Taut, O. F. M., Georg von Montenach, Joseph Eck.

Der Zweck der Union de Fribourg war die Vorbereitung einer päpstlichen Kundgebung zur Lösung der sozialen Frage. Auf dem Boden der Schweiz gelang die Zusammenfassung der Italien und Frankreich, in Österreich und Deutschland bestehenden sozialen Studienzirkel einer internationalen Union. Wohl gab es Versäume, doch immer fand man die katholische Synthese. Vor allem die Frage: Liebe und Gerechtigkeit, entzweite die Geister. Stand eine Gruppe auf dem Standpunkt, dass die Gewerke der Industriherren die soziale Frage lösen müssten, so etwa Leon Harmel (Frederic Le Play), so die andere, dass das Industrieproletariat ein Recht besitze auf die Hilfe der im Staat organisierten Gesellschaft (Vogelsang). Leo XIII. hat dann die Synthese vorgegeben, die besagt: Dieses thun und jenes nicht

lassen! Decurtins (von der Vogelsangschen Richtung) regte damals jenen internationalen Kongress zur Verbesserung der Lage des Arbeiterstandes an, der 1890 auf Einladung Wilhelms II. in Berlin stattfand. So knüpft die staatssozialistische Reformpolitik der Wilhelmianischen Aera gleichfalls an die Union de Fribourg an. Während Leo XIII. jedoch Gerechtigkeit und Liebe im katholischen Geiste verbunden als die beiden Hebel zur Lösung der sozialen Frage proklamierte, stellte Wilhelm II. einseitig die Hilfe des Staates in den Vordergrund.

Interessant ist es zu untersuchen, wie weit Kardinal Mermillod und Bischof Wilhelm Emanuel von Ketteler in den sozial-reformatorischen Gedanken einander bedingen. H. Vigener in seinem tendenziösen Kettelerwerk (München 1924) geht diesem Problem nicht nach. Im allgemeinen ist man geneigt, eine Beeinflussung Mermillods durch Ketteler anzunehmen; doch trifft dies keineswegs zu. Mermillod wurzelte durchaus im Erdreich der romanischen Sozialphilosophie, wie sie in Frankreich Bonald und De Maistre, in Italien P. Luigi Taparelli S. J. und P. Matteo Liberatore S. J. verfochten. Ketteler hingegen wuchs auf dem Boden der südwest-deutschen Romantik (Goerres), die ihrerseits den Einfluss der romanischen Sozialphilosophie erfahren hatte, ehe Ketteler Bischof von Mainz wurde. Der Vorsprung, den Mermillod vor Ketteler hatte, wird deutlich, wenn man bedenkt, dass Mermillod (mit Andreas Raesz, Bischof von Strassburg, und mit Louis Veuillot, dem genialen Publizisten!) zu den Vorkämpfern der Dogmatisierung der Infallibilität gehörte, während Ketteler der Gegenpartei zuzuzählen ist.¹⁾

Vor einigen Jahren hat sich in der Schweiz in bewusster Wiederaufnahme der Traditionen der Union de Fribourg eine Union catholique d'Etudes internationales (unter Führung des Berner Universitätsprofessors Gonzague de Reynold) konstituiert mit dem Programm, die katholischen Intellektuellen international zusammenzufassen und für die Probleme des internationalen Lebens zu interessieren. Zur Jahrhundertfeier des Geburtstages ihres geistigen Vaters Kardinal Mermillod hat diese Union eine Schrift herausgegeben "Catholicisme et vie internationale" (Fribourg 1924), für die Marquis La Tour du Pin, eines der letzten lebenden Mitglieder der Union de Fribourg, ein Vorwort schrieb, ferner Eugene Dutheoit (Président de la Commission générale des Semaines sociales de France) in einer Studie über die Union de Fribourg, und Maurice Defourny (Professeur d'Economie politique à l'Uni-

¹⁾ Die beste Ausgabe der Werke Kettelers ist nach wie vor die von Johannes Mumbauer besorgte, enthaltend:
1. Bd. Religiöse, kirchliche und kirchenpolitische Schriften;
2. Bd. Staatspolitische u. vaterländische Schriften;
3. Bd. Soziale Schriften u. Persönliches (Kempten, 1924, 2. Aufl., Kösel-Pustet).

versité de Louvain) in einer zweiten Studie über die im Zusammenhang mit der Union catholique d'études internationales gegründete Union internationale d'études sociales darlegen, dasz der Geist der Union de Fribourg weiterhin wirksam ist. Es liegt in der Natur der Sache, dass die internationale "Katholische Aktion" vor allem die romanischen Länder erfasst und nur Schritt für Schritt nach Österreich und Deutschland vordringt. Es wird jedoch der Schweiz im Geiste Mermillods auch im 20. Jahrhundert gelingen, die Brücke zu sein, die den Südwesten mit der Mitte verbindet.

* * *

In diesen Tagen wurde in Salzburg (Österreich) der Grundstein zu einer Benediktineruniversität gelegt (Stift St. Peter, Abt Petrus Klotz, O. S. B.), die berufen ist, die katholische Universität Mitteleuropas zu werden. Seit den 50er Jahren des 19. Jahrhunderts fordern die Katholikentage Mitteleuropas die katholische Universität. Nicht der moderne Staat hat sie verhindert, sondern die Unklarheit und Uneinigkeit der Katholiken selbst. In Frankreich, Italien, der Schweiz, von Amerika zu schweigen, sind katholische Universitäten entstanden. Mitteleuropa besitzt keine katholische Universität.

In einer sehr lesenswerthen Studie hat der Schweizer Historiker Albert Buechi (Freiburg i. Üchtland)²⁾ daran erinnert, dass in der Frage der 1889 gegründeten katholischen Universität Fribourg die Meinungen des Bischofs und der katholischen Regierung des Standes (oder Kantons) Fribourg differierten. Der Bischof wünschte eine katholisch-kirchliche Anstalt nach französischem Vorbild, deren Mittel die Schweizer Katholiken aufzubringen hätten, die Regierung, jedoch, entschied sich für die katholisch-staatliche Anstalt, deren katholischen Charakter der Staat garantiert. In der That zeigt sich hier eine tiefgreifende Meinungsverschiedenheit, die von Bedeutung für die Zukunft ist. In den 50er Jahren, als Kaiser Franz Joseph den Katholiken deutscher Zunge sein Schloss Mirabell zu Salzburg für eine katholische Universität zur Verfügung stellte, eine Generosität, der die Katholiken Mitteleuropas freilich nicht gewachsen waren, damals gab es noch einen in der Tradition der Krone verankerten katholischen Staat. Seitdem ist in Europa überall der moderne, konstitutionelle, parlamentarisch-demokratische Staat emporgewachsen. Der Kanton Fribourg ist eine von bestimmten lokalen Verhältnissen bedingte Ausnahme, deren Tage möglicher Weise gezählt sind, jedenfalls vom jeweiligen Ausfall der Wahlen abhängen. Mermillod aber dachte europäisch; er sah voraus, dass einerseits jedes Volk seine katholischen Universitäten besitzen müsse, andererseits jedoch diese der Kirche eingegliedert und vom Volke selbst erhalten werden müssten. Hier treffen sich die Gedanken

Mermillods mit den Problemen der "katholischen Aktion." In den modernen Zeiten ist die Kultur der Interrex, der den Staat, die Wissenschaften, die soziale Kultur, die sämtlich im Zusammenhang stehen, unterbrochen sind, repräsentiert und für die Zukunft rettet.

Kardinal Mermillod war ein sozialer Bischof von politischem Weitblick; er sah über die Grenzen des Staates und der sozialen Frage hinaus. Er konnte dies jedoch nur, weil er ein heilig gesegneter Bischof war. Er stand in inniger Verbindung mit dem französischen Katholizismus, gerade in den Tagen, da die Schweiz, vom Machtschen Kulturmordämon besessen, Mermillod per Polizei über die Grenze schaffen ließ, eine Hochzeit der religiösen Begeisterung feierte, sich dem heiligsten Herzen weihte, nach Lourdes und Paray-le-Monial pilgerte, die Verehrung der Eucharistie praktisch betätigte. Katholizität, die kirchliche Würde und priesterliche Amt waren für Mermillod zeitlebens das Primäre, dem sich das Soziale und Politische als das Sekundäre und Tertiäre einfügen musste.

* * *

Eben da das katholische Europa die Jahrhundertfeier des Geburtstages des Kardinal Mermillod feierte, sind einige Werke erschienen, um sein Lebensbild zu beleuchten vermögen. Vor allem ist da die Biographie des Fürsten Karl Löwenstein, des Protektors der Haider Thesen zu nennen, die Paul Siebertz verfasste (Kempten 1924, Koesel-Pustet). Fürst Löwenstein ist eine Parallelgestalt zu Kardinal Mermillod. In der Union de Fribourg brachte er eine Fülle von Erfahrungen mit, die er als Initiator der "Freie Vereinigung katholischer Sozialpolitiker" (1882) gesammelt hatte. In Österreich entspricht dem Fürsten Löwenstein der geniale Karl von Vogelsang; leider fehlt noch immer die gründliche, wissenschaftliche Biographie dieses Meisters. Dafür hat sein treuer Freund P. Albert Maria Weisz O. Pr. in seiner knapp vor dem Tode publizierten Selbstbiographie "Lebensweg und Lebenswerk" (Freiburg i. B. 1925, Herder) eine Fülle von Erinnerungen an jenen Zeiten der Zusammenarbeit mit Löwenstein und Vogelsang und der Zugehörigkeit zur Union de Fribourg hinterlassen, die zu den weitesten Materialien, die wir aus jenen Tagen besitzen, gehören. Vor allem zeigen die Erinnerungen P. Weiszens klar und eindeutig, dass die konservativ-katholischen Kreise, vor allen auch die Bischöfe, ihre Pflicht in Hinsicht auf die sozialen Frage erfüllt haben, ja dasz die politischen Erkenntnisse, zu denen die Katholiken heute im Zeitalter der "katholischen Aktion" unter der Parteipolitik und dem Bewegthum unverfriedigt zurückzukehren beginnen, gerade von den Bischöfen stammen. Endlich ist uns in letzter Zeit auch das Lebensbild eines mit Mermillod geistig aufs engste verwandten Bischofs geschenkt worden, die Biographie des gr.

²⁾ Freiburger Nachrichten v. 15./12.1924; Schweizer Rundschau, 1925, XXV. 385-397.

rheinischen Bischofs französischer Zunge
ael Felix Korum von Trier (1840/1921), ver-
t von Pfarrer Jakob Treitz (München-Rom
i, Theatiner-Verlag). Gleichwie die Gewerk-
iftsenzyklika (1912) des seligen Papstes Pius
an die Arbeiterenzyklika Leos XIII. so
ieszt das soziale Werk Korums an das Mer-
ods an. Korum behauptete in dem Kampfe
dem Interkonfessionalismus in Deutschland
pianische Position des konsequenten, konfes-
ellen Katholizismus auch in "oeconomicis et
ticis." Unter seinem Schutz erschienen vor
Krieg die Trierer "Petrus-Blätter," die jetzt
der Basler "Schildwache" (Pfarrer Robert
eder) fortleben. In diesen Organen wurde
wird der katholisch-soziale Gedanke im
ne Mermillods und Korums gepflegt. Beide
chenfürsten dachten hinsichtlich der Entpro-
risierung wie Vogelsang. Das ist ihr Erbe,
wir pflegen wollen!

DR. ERNST KARL WINTER (WIEN).

Die Ständehausbewegung.

II.

wie einundzwanzig Leitsätze, auf die die "Gesell-
chaft zur gegenseitigen Unterstützung" ihre
tigkeit zu begründen betreibt ist, lassen klar die
icht erkennen, mit der kapitalistisch-centralisti-
en Wirtschaft zu brechen und die Decentralisa-
tion zu befördern, wodurch der Entproletari-
ung der Gesellschaft Vorschub geleistet werden
. indem Berufsgruppen, und nicht das Groszka-
l, sich sowohl als Eigner wie auch als Betriebs-
er der Industrie bethätigen sollen.

Das Statut der Gesellschaft, das auf den genann-
Leitsätzen beruht, erläutert des weiteren die
ichten und Hoffnungen der die Ständehaus-
begung fördernden Männer. In fünf Para-
phren sind folgende Bestimmungen niedergelegt:

1.

weck der Gesellschaft ist die gegenseitige Unter-
zung der Mitglieder untereinander, zumal im
den Wirtschaftskampfe. Ziel der Gesellschaft
die Erhaltung und Erbreiterung des selbstän-
den Mittelstandes zur Sicherung eines wahrhaft
katholischen Familienlebens.

2.

Die Gesellschaft ist aufgebaut auf den Weisungen
Päpste über die christliche Demokratie (En-
ika *Graves de communi* Leos XIII.; *Motu pro-*
Pius X.; Erste Enzyklika Benedikts XV.) und
eitet in Unterordnung unter die kirchliche Auto-
t und im engsten Anschluss an die geordnete
lsorge.

Mittel der Gesellschaft sind: Tägliches Vereins-
et und häufigerer Sakramentenempfang zwecks
angung des Geistes der christlichen Nächsten-
e. Kampf gegen den Geist und die Auswirkung
unchristlichen Egoismus durch Wort und
chrift; Benutzung des Ständehauses und der von
errichteten Büros; Errichtung und Ausbau von
rufsgruppen. Errichtung eines Schiedsgerichtes

für alle Streitigkeiten hauptsächlich gewerblicher
Art als Mittel gegen die kapitalistisch-egoistische
Wirtschaftsweise. Unterstützung von Bestre-
bungen, evtl. auch selbständige Einrichtungen auf
dem Gebiete nicht nur der vorbeugenden, sondern
auch der heilenden Caritas.

4.

Organe der Gesellschaft sind:

- a) der geistliche Direktor,
- b) der geschäftsführende Vorstand,
- c) der Vorstand,
- d) die geschäftsführenden Ausschüsse der ein-
zeinen Berufsgruppen,
- e) das Schiedsgericht,
- f) die Mitgliederversammlung.

5.

Eigenschaft und Aufgabe der Organe.

a) Der geistliche Direktor.

Der geistliche Direktor hat den Vorsitz bei allen
Veranstaltungen und Unternehmungen der Gesell-
schaft. Er leitet die Versammlungen, nimmt
Wünsche und Anregungen der Mitglieder entgegen,
gibt solche und führt in Verbindung mit dem Büro
die gefassten Beschlüsse durch.

b) Der geschäftsführende Vorstand.

Er besteht aus 5 bis 7 Mitgliedern und wird von
dem Gesamtvorstand mit einfacher Stimmenmehr-
heit gewählt. Seine Aufgaben sind die gleichen,
wie die des Gesamtvorstandes. Er soll aber insbesondere
mit dem Direktor bezw. mit dem Büro die
Beweglichkeit und Entschluszkraft der Gesellschaft
sichern, die Versammlungen sowie neue Aufgaben
vorbereiten und, soweit nothwendig, Beschlüsse
durchführen helfen.

c) Der Vorstand.

Er besteht aus je einem Vertreter der Mitglieder
aller angeschlossenen Berufe, die diesen selbst
wählen und in den Vorstand entsenden. Der Vor-
stand bildet den Ständerath der Gesellschaft. Er soll
das Vertrauen aller Berufe besitzen und soll
deshalb auch aus charakterfesten Männern und
treuen Söhnen der Kirche bestehen. Er wacht mit
dem geistlichen Direktor über das Ansehen der Ge-
sellschaft, über die Durchführung der Beschlüsse
und bleibt unablässig bemüht, ein gedeihliches Ver-
hältnis der einzelnen Berufsstände untereinander
herbeizuführen. Aus ihm wird das Schiedsgericht
gewählt.

d) Die geschäftsführenden Ausschüsse der einzelnen Berufsgruppen.

Jeder Beruf wählt aus seiner Mitte ein bis drei
Vertreter, die der Bestätigung durch den geistlichen
Direktor und den Vorstand bedürfen. Der ge-
schäftsführende Ausschuss bildet in Verbindung
mit dem Geschäftsführer des Büros das Vertrauens-
organ der einzelnen Berufe. Er hat:

- 1. über den kollegialen Geist (Nächstenliebe) der
Berufskollegen zu wachen,
- 2. die gemeinsamen geschäftlichen Angelegen-
heiten zu führen,
- 3. auf Hebung der Fachtüchtigkeit bedacht zu
sein,

(Fortsetzung a. S. 143)

SOCIAL REVIEW

CATHOLIC ACTION

The seventh Annual Summer School of the Catholic Social Guild of England will be held at Oxford from July 24 to 31.

Lectures will be given by Rev. Lewis Watt, S. J. (four lectures) on Some Questions of Social Ethics: Wages, Interest, Trusts, Strikes and Lockouts. Capt. F. N. Blundell, M. P. (two lectures), on The Agricultural Problem: its History and the Present Position. Mr. R. G. Hatton on The Agricultural Outlook from the point of view of a research worker. Mr. Leslie A. Toke on Some Obstacles to Land Reform. Mr. H. Somerville, M. A. (three lectures), on Economic Reconstruction. Mr. Stanley B. James, From Communism to Catholicism. Rev. Eustace Dudley on National Resurrection, and others.

A highly specialized school for children of arrested mental development will be opened in September of this year under the auspices of the Benedictine Foundation at Washington, D. C. The work at the school will be under the immediate supervision of Dr. Thomas Verner Moore, O. S. B., Director of the Psychiatric Clinic of Providence Hospital, and in charge of the Benedictine Sisters of Villa Sancta Scholastica, Duluth, Minnesota. These Sisters for many years have been in charge of Saint Mary's Hospital and Saint Joseph's Orphanage, Duluth.

The most approved methods for the care and development of this type of child will be made use of. The school will be in the nature of a home, to be developed on the cottage plan. Only girls will be received.

According to the report submitted at the second annual reunion of the Catholic Institute for Seamen at Sydney, Australia, conducted under the auspices of the St. Vincent de Paul Society, during the fiscal year 258 ships were visited, and 1,383 Catholic seamen interviewed. Two hundred and thirty Rosaries, 200 medals, 100 prayer books, and 400 parcels of reading matter were distributed. Two hundred and eighty seamen were enrolled in the Apostleship of the Sea Society. The institute was made known amongst the men, with the result that 18,670 seamen visited the rooms at the Institute.

The Archbishop of Sydney, who attended the meeting, held on May 9th, declared sailors had an intimate sense of soul, perhaps more than any other body of men. We could find authority for that in the Psalms of David, wherein the Royal Psalmist sang of the men who "go down to the sea in ships." No Catholic seaman should come to Sydney without receiving the Sacraments. There were dangers at sea, and peculiar perils were encountered, and all sailors should be prepared to meet these dangers. "Look on this as your chief achievement, therefore," his Grace counselled, "that you get the Catholic seamen to receive the graces of the Sacraments every time they come under your influence."

CATHOLIC LABOR ORGANIZATIONS

Further progress was reported at the annual congress of the Federation of French Catholic Trade Unions, held in Paris late in May. More than thirty new unions have joined the Federation during the past year, and in almost every direction the

membership of existing unions has considerably increased. An appeal for funds to carry further propaganda on behalf of the Catholic trade union movement has now been launched, and two of the French Cardinals had already subscribed in advance.

At the congress important discussions took place such subjects as co-partnership, family wage allowances etc. Resolutions were passed demanding the introduction of State insurance, increased benefits for employees injured on railway work, the extension of free holidays at the expense of each business, and other matters. Zirnfeld concluded the congress with a restatement of Catholic social principles and appealed for closer operation with the Catholic Young Men's Association and other similar societies.

ORGANIZED LABOR

Delegates representing 260 labor unions and workers' fraternal organizations attended the "Support the Passaic Strike" conference at Labor Temple, New York City, and pledged their organizations raise \$300,000 for Passaic strike relief. Alf Wagenknecht, chairman of the general relief committee of textile strikers, told of the needs of the strikers and outlined the relief work being done in the strike area.

He also stressed the need of organizing the strike for the fight to build the American labor movement. "That is the slogan in Passaic," he said. "Build the American labor movement." He told the delegates unorganized must be organized if organized labor is to be successful in maintaining the gains it has made. "Your condition in organized labor will improve in proportion as the unorganized worker rises with you."

It seems that the American Federation of Labor intends to adhere to the policy of conducting non-partisan campaigns, at least for the present. President, William Green, has issued the following statement:

"American labor has not wavered in its faith in non-partisan political action. It has never believed that the interests and welfare are those of a class in conflict with the interest of other groups of citizens. The immediate interests of labor may be different from those of other groups, but they are not necessarily in conflict; wise statesmanship seeks to harmonize the interests of various groups so that the welfare of the whole nation may be promoted uniformly without special advantage to any group."

"In accord with this understanding Labor seeks to persuade the traditional two parties to include Labor's measures in their party platforms and to convince candidates for office of the validity of Labor's proposals. This is the policy Labor is pursuing in the present Congressional campaign, the initial primaries of which are close at hand."

"Labor is not basing its plans upon prejudice or opinion but will examine the records and the promises of candidates for office, judging them by certain definite measuring rods. The measuring rods are legislative proposals which embody measures necessary to promote the interests of wage-earners or to protect their rights."

"Labor has made its customary preparation for the campaign. Local non-partisan political committees have been appointed, to plan for active work in the primaries as well as the election of Senators and Representatives."

A group of labor bankers, trade union executives and business men have acquired control of G.

ler & Co., one of the largest real estate investment houses in New York City, it was announced July 1. The labor interests propose to form a holding corporation which will be dominated and controlled jointly by banking and labor executives, especially those representing the building trades unions.

The group which has taken over the controlling interests consists of Theodore M. Brandle, President of the New Jersey Building Trades Council and President of Labor National Bank of Jersey City; John J. Dowd, International Vice-President of the International Brotherhood of Boilermakers, Iron Ship Builders and Helpers of America, and Director of the Union Labor Investment Corporation of Jersey City; Joseph F. Hurley, director of the Labor National Bank of Jersey City; S. W. Tentag, Vice-President of the Brotherhood of Locomotive Engineers' Securities Corporation, and a few other men, not from the ranks of labor.

Luke J. Murphy, formerly Executive Vice-President of the Brotherhood of Locomotive Engineers' Trust Co. of New York, who was elected President of the Board of Directors, said at a dinner of the executives, held at Hotel Roosevelt:

The acquisition of the Miller Company by the group present, marks one of the most advanced steps taken by labor interests to enter the financial field. We have already interested a very important unit of the building trades in this new venture, and feel confident that we shall have the support of organized labor generally. It is our aim to have associated with us representatives of this important element of organized labor in this country.

COPARTNERSHIP

The third triennial Copartnership Congress, held in London, concluded on June 5 with a discussion on "Progress of Copartnership in Great Britain." A. Appleton presided and Cuthbert Plaistowe, chief speaker, was followed by questions and discussions from the floor.

Mr. Plaistowe declared that Labor has seen that the demand to uphold the rates of pay and hours did not get them very far. A lifetime of repetition of work in the bidding of and for the profit of another, without interest in the task or the industry itself, was not when wages might be considered good, a satisfactory state. To remain in a class all their lives, with no prospect of a better status, was not considered a desirable condition of living. Industrial progress was not attained while the feeling existed that the worker, rightly or wrongly, believed he was merely working for shareholders. The worker, he said, was entitled to a larger share in the profits of industry, to more responsibility of control. Co-partnership, fully applied, would be a solution of the labor problem, but the employer was one from whom the initiative must come.

Mr. Appleton said there were hundreds of thousands of people who honestly believed in class antagonism and could not, therefore, have anything to do with copartnership. He regarded this as a mistake. . . . They could never forget there were 43,000,000 people in Great Britain and only 56,000,000 acres. Therefore, with such limitations, instead of promoting class antagonisms, British trade unionists should get together in the highest forms of co-partnership and make the most of their advantages, and so arrange that their standard of life should be raised, not by acts of Parliament but by concerted efforts of all. . . . He did not, however, believe all unrest would be solved by placing workmen on boards of management.

Mr. Appleton, in conclusion, declared that co-partnership was making wonderful progress in Great Britain and at present 250,000 of the 14,000,000 or 15,000,000

workers were under co-partnership conditions, happily employed in an atmosphere of efficiency and good-will.

CO-OPERATION

The American Institute of Co-operation is holding its second annual summer meeting at the University Farm School, St. Paul, Minn. Eighty-five students, representing many state universities, and teachers of agriculture from all sections of the United States, are among the more than 200 in attendance. Academic credit is offered to those who enroll. The curriculum available at this year's institute is said to be much more comprehensive than the one of a year ago at Philadelphia.

W. C. Coffey, dean of the College of Agriculture, in a review of the history of co-operation in Minnesota, declared: "In 1913 there were 2,300 farmers' co-operative associations of various types in Minnesota," he said. "In 1917 the figure had increased to 3,500, and in 1921 to 4,500. Last year four of these larger organizations did a total business of approximately \$85,000,000. These figures would indicate that the farmers of Minnesota have such a bent for co-operation that there is small prospect of their taking any backward step."

Richard Pattee, of Boston, chairman of the institute, and managing director of the New England Milk Producers' Association, said:

"The co-operative principle of business practice has grown so rapidly, has so widely permeated and affected the business structure of the country, that from being a mere name for a vague idea, it has become a positive factor in our business relations and every year it is challenging attention and study."

On the conclusion of his recent visit to Denmark, Frank O. Lowden, former Governor of Illinois, told a representative of the *Chicago Tribune*: "The Danes have solved the problem of co-operation in which we have experimented—not always with success, but enough to show its possibilities. For instance, our cotton and tobacco growers formed co-operative marketing organizations which have been quite successfully maintaining prices at a profitable level."

"The trouble is," Mr. Lowden continues, "men who refuse to join these organizations reap the same benefits without bearing any cost in time, money or effort, which is borne by the members. The Danes have solved this by a tax on export branded farm products, which is returned to the co-operatives, thus making all who benefit bear part of the cost at any rate."

"Of course the problem is different in Denmark and America. Denmark lives by its export trade, and by careful grading and branding, establishment of trademarks, and control which penalizes careless and inefficient produce, it has established a reputation for the quality of its goods in the world market."

"The American farmer produces chiefly for home consumption and as long as the crops do not exceed the domestic demand he is all right. If, however, he has 20 per cent surplus wheat, for instance, which he has to export, the price, not only of export wheat but in the home markets as well, is made by Liverpool."

"Similarly, although the United States produces 60 per cent of the cotton of the world and a much larger percentage of the short staple cotton, the price is made in Manchester. The problem is finding some way to free our markets for farm products of foreign control."

THE CLASSES

Mr. Pitrim Sorokin, of the University of Minnesota, has made a statistical study of American

millionaires. The study covers 228 rich men, who are now dead, and 248 still living. "The wealthy class in the United States," he says, "is becoming less and less open, more and more closed into a castelike group." In the deceased group, 49 per cent of the rich men had the same occupation as that of their fathers. Among the living group the percentage is about 72. The percentage of those who started their money-making career as wealthy men, is also much higher in the living than in the deceased group.

The percentage of rich men, whose fathers also were rich financiers, rose from 52.2 in the earlier generation to 75 per cent in the generation still living. On the other hand the percentage of men descended from farmers decreased from 24.6 to 7.3 per cent in a generation. The percentage of those whose fathers were workers, decreased from 7 to 1.6.

The millionaires who started life poor in the former generation were 38.8 per cent; those who started poor in the present generation are 19.6 per cent. Those who started rich in the former generation were 29.7; those who started rich in the present generation are 52.7 per cent.

Sorokin's studies show that those born rich have an opportunity to stay rich better than the rest have to become rich, and this opportunity is increasing. They also imply that "the captains of industry" are more and more coming from the affluent class.

MONOPOLY

An immediate investigation into the alleged unfair practices of the General Baking Company, the Continental Baking Company and their subsidiaries, with special reference to the attempt to destroy competition and establish a dangerous monopoly is asked for in a letter to the Federal Trade Commission by Martin L. Davey (D.), Representative from Ohio, on behalf of independent bakers of northeastern Ohio, who claim that the baking trust is charging only 10 cents a loaf wholesale in northeastern Ohio, while at the same time they are charging 11½ cents a loaf in near-by points such as Toledo and Cincinnati, O., and in western Pennsylvania and Michigan.

"It is claimed also," says Mr. Davey, "that the purpose of this temporary lower price is not to provide cheaper bread for the people, but to destroy competition in northeastern Ohio by a price which is below the cost of production, and when competition is destroyed to have a monopolistic control over this basic food supply."

HOUSING

Governor Smith on July 1 announced his appointment of the five State Housing Commissioners provided for in the new law for state aid building modern tenements with restricted rents in congested areas in New York City and other cities. In a memorandum accompanying the appointments the Governor explained that an appropriation of \$100,000 for the commission was the "first step taken by the state to better the physical conditions of housing in the centers of congestion throughout the state."

Pointing out that "old-fashioned, worn out, dilapidated tenements still exist, particularly in New York City," the Governor said that under the terms of the bill enacted by the last Legislature it is proposed to "make it possible by take exemption and the power of eminent domain to acquire large parcels at a time," and to replace old structures with modern ones, "sanitary in every respect, at low rentals."

CENSORSHIP

The New York's play juries, composed of men and women citizens chosen by the District Attorney, have been brought into action again. Four current plays were recently reported by them as objectionable on the score of indecency.

The jurors, who are not known even to one another having visited all four plays, made their reports to the District Attorney, Mr. Banton. In the case of any play if nine out of 12 jurors condemn it, the manager gets a week in which to make suggested changes. If he fails the production must be withdrawn. If the jury finds the play altogether objectionable, it must be withdrawn immediately.

The jury system exists by virtue of an agreement between actors, managers, authors, civic associations, and public officials. A year ago the juries acted on complaints against three plays. Two they acquitted of fault, but the third they required to be amended.

INTERNATIONAL LABOR CONFERENCE

The second session of the International Labor Conference, at which 36 countries are represented, was opened at Geneva on June 7, when Lord Burham was unanimously elected president.

The conference is to deal with maritime questions—namely, drawing up an international code of rules relating to seamen's agreements and the general principle of the inspection of works on board ship. Another question which is sure to come up before the conference is the apportionment of working time on board ship; it is likely that the workers' group will move a resolution asking that this question should be included in the agenda of the 1927 conference.

SOCIAL STUDY

The Second Annual Summer Conference on Economic, International, Racial and Family Relations will be held on the Campus of Olivet College, Olivet, Mich., from August 21-28. The Conference is being arranged by the Midwest Council for Social Discussion.

The discussion method will be used throughout the conference and formal addresses will be avoided. The one part of the program which is pre-determined is the selection of themes which was made by last year's group: Economic and Industrial Relations, August 2-8; International Relations, 8-15; Race Relations, 16-22; and Family Relations, 23-28.

PICKETING

The case in which the Canadian Supreme Court delivered judgment declaring peaceful picketing to be illegal arose in Alberta:

One Reners, a member of the Red Valley Miner Union, was convicted and fined for peaceful picketing in a dispute which arose between two rival miners unions. The conviction was affirmed by the Appeal Division of the Supreme Court of Alberta, and is now maintained by the Supreme Court of Canada. As a result of this decision the labor leaders will ask Parliament to amend the Criminal Code so as to define and legalize peaceful picketing.

Central Verein and Catholic Action

Officers of the Catholic Central Verein of America
 President, Charles Korz, Butler, N. J.
 Vice-President, Henry Seyfried, Indianapolis, Ind.
 Second Vice-President, Stephen A. Junglas, Cleveland,
 Ohio.

Recording Secretary, Frank J. Dockendorff, La Crosse,
 Wis.

and Financial Secretary, John Q. Juenemann, Box
 364, St. Paul, Minn.

Treasurer, George Korte, St. Louis, Mo.
 Executive Committee: Rev. A. Mayer, St. Louis, Mo.;
 Wm. V. Dielmann, San Antonio, Tex.; O. H. Kreuz-
 berger, Evansville, Ind., and Anthony J. Zeits, Phila-
 delphia, Pa. The Major Executive Committee in-
 cludes the Honorary President of the C. V., the
 Presidents of the State Leagues and the Presidents
 and Spiritual Directors of the Catholic Women's
 Union and the Gonzaga Union.

President, M. F. Girten, Chicago, Ill.

Communications intended for the Central Verein
 should be addressed to Mr. John Q. Juenemann, Box
 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Pope Benedict's Message to the Central Verein

(Translation)

Rome 9:10 A. M., June 26, 1926.

Bishop Griffin,
 Springfield, Ill.

His Holiness, the August Pontiff, Pius XI., conscious of the good work of the Society, known as the Central Verein, convening in the City of Springfield, Ill., invokes the blessing of Almighty God. In view of the many and worthy achievements of the Society, His Holiness graciously grants the Apostolic Blessing.

Cardinal Gasparri.

Fundamentals of Christian Solidarism

The soil and the soul are intimately related. The divorce between them instituted by the Industrial evolution is harmful to both.

STANLEY B. JAMES,
 in *The Month*.

* * *

It would seem that the real problem of the nation's land has not yet dawned upon most of those who realize that the land is the key to all other national problems. Most of the land-lovers with schemes of reform look upon land reform as a matter of laborers' wages, or cheap transit, or a minimum price, a bounty, or ploughland, or Small Holdings—or these in one strong brew. But in their zeal for remedies which are impressive as being First Aid first quality they overlook the cause of the disease, viz., the land has not been treated as land; land has been industrialized. Land, which is the indestructible primary of economic wealth, has been

treated as if it was an economic secondary or tertiary, like a shop or a factory. Let it be said at once that in all spheres, and especially in that sphere of applied psychology or ethics which we call economics, to treat a primary as if it were not a primary is to prepare chaos.

VINCENT McNABB, O. P.

* * *

Three elements essential to industrialized or mass production are ruining the land of England: (1) the markets; (2) the transport agencies, and (3) the financiers. As soon as a land-worker produces much more of a commodity than he can consume and much fewer commodities than he must consume he must obtain money by selling his produce in a market; and the more he produces the further must he send his produce. This at once robs him of his liberty of action by delivering him to the mercy of the market, the transport agency that takes his produce to the market, and the financier who gives financial credit to buy and stock and work the land until the produce is harvested and sold and paid for. It is tragic to find the empiric verification of this principle in the letters written to the Press by farmers. These men, who know more about the agricultural than about the financial aspects of the land, complain loudly of the tyranny of Smithfield or Covent Garden (market), of the crushing railway rates (transport), or of the impossibility of raising wheat without a bounty so as to give a fair outlay on capital (financier). These complaints are but an empiric proof that it is folly to encourage a system which tends more and more to separate the area of production from the area of consumption; in other words, to prevent the most efficient system wherein the areas of production and consumption are identical. Moreover, these letters would seem to suggest the question whether the bounty demanded by the perplexed land-worker will not prove to be a money grant to the markets, the railways, the financiers—i. e., to the chief causes of the farmers' plight. If this is so, then the remedies suggested for the land crisis and industrial unemployment are like an effort to quench a furious fire by throwing on a few damp faggots!

Three groups of men are therefore incapable of giving the word of wisdom to England in her present land plight: the salesman, the railway director, the financier. These men, as such, must think of their craft. But it is their craft that has brought the land to its present danger of death. They have not been wicked men; they have merely been unmitigatedly human. They have only done in their own sphere what human nature always does in its own sphere. They have seen with the eyes of their craft, aimed at the aims of their craft, toiled for the life and the supremacy of their craft. As well ask them to limit their own power, though it now be a power of destruction, as ask a paid secretary to decree the death of his own society.¹⁾

VINCENT McNABB, O. P.

¹⁾ These declarations of the distinguished Dominican apply with equal force to our country. Capitalism is creating similar conditions the world over.

The First American Catholic Conference on Ideals of Peace

Among the first fruits of the Eucharistic Congress one is tempted to name the two-fold demonstration in the interest of international understanding, good will, conciliation and peace, which was held in Springfield, Ill., on Saturday, June 25, as one of the chief features of the 70th General Convention of the Central Verein. Estimated at its lowest possible import, it was a modern version of the ancient Christian "Pax" (peace greeting) extended by the faithful one toward the other at the reception of the Eucharist. Translated into modern terms, the "pax Christi," the sincere wish—yea, the earnest will—for that peace, which the Eucharist desires to impart to men and nations, must find expression in demonstrations of this sort before men will welcome and embrace it and permit it to reign in their hearts and govern the relations of the peoples of the earth. It was a happy thought, that of arranging this conference, and it was skillfully and successfully put into execution. The Springfield Conference is now a fact, an event beautiful to recall.

A demonstration, complete and impressive in itself, and yet but the prelude to the major event of the conference, was the foregathering of a large group of men and women, led by their Eminences Cardinal Faulhaber and Cardinal Piffl, and His Excellency, Monsignore Ignatius Seipel, the former Prime Minister of Austria, and the savior of his country, accompanied by numerous dignitaries from our country and abroad, at the tomb of Abraham Lincoln in the woodland cemetery in the mild glow of the setting sun. Having laid wreaths of flowers on the sarcophagus of the Great Conciliator in the lower vault, the three prelates and their escorts ascended to the balcony commanding a view of the surroundings, and there gave voice to their homage to the character of Lincoln and the desire of their hearts for world peace such as Lincoln would, too, have longed for were he with us in these troubled times. His Lordship Bishop Griffin, of Springfield, had personal charge of the distinguished visitors. Reporting on this event, the *Illinois State Register* says in its issue of June 27:

"Cardinal Piffl . . . began without introduction, speaking in German. A liberal translation of his remarks follows:

"Abraham Lincoln, in whose honor we are gathered here today, was one of the greatest citizens of this nation. It was he as much as any other man who preserved the liberties of the American people. He gave to the nation and to the world the ideals which have proven an inspiration for the future. His attitude towards problems which confronted him was governed entirely by the richness of those ideals. He regarded his office as a trust from Divinity, and in compliance with that conviction he devoted himself entirely to the welfare of his people. It was because of his sincere belief in those ideals that he was able to so nobly lead the nation. His example and ideals should be followed by all citizens."

Cardinal Faulhaber, the next speaker, employing the English language, said in part, according to the same source:

"Great men do not belong alone to the country in which they were born. They belong to all the world. What

Abraham Lincoln fought against was slavery in any form

"We honor at this grave the ideals of the American people; enthusiasm for peace of the world and the liberty of all nations. We dedicate our flowers to that uncorrupting character, who was faithful to his ideals to the grave."

Monsignore Seipel, who perhaps of all those present could enter most deeply into the soul of Lincoln because of his hours of severe trial as responsible head of the Austrian government, prefaced his remarks by the statement that he had already laid a wreath on the tomb of Washington at Mt. Vernon. Continuing he said:

"I place my wreath (on Lincoln's grave) as a dedication and expression of sympathy to this great American from Europe. This monument is a tribute to the memory of a great President. Catholics of the United States are to be congratulated upon being here to join in honoring that great citizen and expressing their gratitude for what he has done."

"The Eucharistic Congress, just closed in Chicago, was an expression of faith in the Supernatural power and guidance. The ceremonies here express your faith in your country."

The most beautiful portion of Msgr. Seipel's address was directed to Lincoln himself. His Lordship of Springfield spoke briefly at the tomb, stating that Springfield's choicest possessions were "Lincoln, his memory and his accomplishments."

Of this, the dramatically impressive and beautiful prelude to the Conference, the character was predominantly civic and secondarily religious; that of the Conference proper was religious primarily and civic by import and effect. To right and left of the Rt. Rev. Bishop Griffin, Honorary Chairman, and the Rt. Rev. Msgr. Dr. Joseph Och, Rector of the Pontifical College Josephinum, Columbus, Ohio, Acting Chairman, sat a number of the most distinguished guests from Europe who ever graced a similar gathering. The Gold Room of the Hotel, which seats over 500, offered standing room only, while even the surrounding corridors held eager listeners. Those addressing the deeply interested audience were : Mr. Charles Korz, President of the C. V. Msgr. Och; His Lordship the Rt. Rev. Wilhelm Berning, Bishop of Osnabrueck; His Eminence Cardinal Piffl; His Lordship the Bishop of Klagenfurt-Gurk, the Rt. Rev. F. Heftner; His Lordship the Rt. Rev. Sigismund Waitz, Apostolic Administrator of Innsbruck; His Excellency, former Austrian Prime Minister Monsignore Seipel; Rt. Rev. Monsignore Kreutz, of Freiburg, Director of the Cath. Caritasverband of Germany; His Eminence Cardinal Faulhaber; and, in conclusion, Bishop Griffin. A brilliant, harmoniously consequent statement of requirements for understanding between the peoples of the world was the sum of the addresses, introduced and connected with each other both by their own logic and by the consummate skill of the Acting Chairman. A thought from each of the addresses is all the limits of space allow:

Cardinal Piffl stressed the peace mission of the Eucharistic Congress, adding that true peace can come only through Christ, the Prince of Peace, and that the Church alone can show the way to a lasting peace; the Bishop of Osnabrueck laid emphasis on the question of guilt for the late war as a hindrance to peace, urging that no one country or people be held responsible for it, but that

e solidaric guilt of mankind, of all nations and peoples recognized. Bishop Hefter raised the moral issue more specifically, naming sin as the cause of war and post-war tred. Bishop Waitz demanded that all agencies apt to influence public opinion should serve the cause of justice, truth and love; and not only these agencies (notably the press) but even the industrial system should be recon-

been given, the Central Verein must lead in the performance of the task which the guests from abroad outlined to them and which, some years since, Benedict XV. entrusted to them.

But they have a right—and this was repeatedly dwelt upon in the course of the evening—to the



Their Eminences, Cardinals Faulhaber and Piffl, Msgr. Seipel, Bishop Griffin and other Dignitaries at Lincoln's Tomb, Springfield, Ill. June 26.

structed so that, instead of serving the masters it now obeys, it too should enter the lists for justice and mutual rights. Msgr. Kreutz followed with a soul-stirring appeal for charity to go hand in hand with demands for justice and truth, while the Cardinal from Munich stressed the need for justice, love and peace, naming exaggerated nationalism as one of the most fruitful sources of international friction. In particular Cardinal Faulhaber recommended that the C. V. and American citizens generally labor for the restoration of private property, still being held under the "alien enemy property" act, to citizens of Central Europe and for a statesmanlike handling of the emigration problem.

Like Bishop Waitz he noted the necessity of impregnating society with Christian ideals as a requirement for mutual good will and conciliation between individuals and nations.

Unquestionably a goodly percentage of the audience were not conversant with the German language, in which practically all of the addresses were delivered, yet not a person left the gathering during the more than two hours consumed by the speakers. Strange as it may seem, a message that required neither words nor a knowledge of the language of the speakers to convey, must have been conveyed to many of the men and women who sat in the gathering. That message, understood by all, must be brought to fruitage. Now that the impetus has

support of all well intentioned citizens of our country. For labor in the cause of conciliation and peace is constructive effort for the future integrity and happiness of our country as well. But whether that help is given or not, ours is the first duty and the distinguished privilege to labor for the realization of the peace of the Eucharistic King, without which individuals and nations will have no peace.

The Gentle Art of Spending

The ways in which Americans spend their incomes have been tabulated by percentages in the *American Education Digest*. The figures follow:

Church, $\frac{3}{4}$ per cent.
Schools, $1\frac{1}{2}$ per cent.
Government, $4\frac{1}{2}$ per cent.
Crime, $8\frac{1}{4}$ per cent.
Investment, 11 per cent.
Waste, 14 per cent.
Luxuries, 22 per cent.
Living costs, $24\frac{1}{2}$ per cent.
Miscellaneous, $13\frac{1}{2}$ per cent.

"Note how much more we waste than we give to religion," says *The Churchman*, a denominational weekly.

Our Springfield Convention

The Springfield convention of the Catholic Central Verein of America has very probably not had its equal in the long history of the organization as far as grandeur and impressiveness of the public demonstrations, religious and civic, and the presence of distinguished churchmen of various ranks, from two Cardinals down to the one hundred odd priests from our country and abroad are concerned. Probably also no other convention offered so many moments of tremendous inspirational force as this one. The St. Louis gathering was marked in particular by the presence and the declaration of courageous friendship for the C. V. on the part of the then Apostolic Delegate, now Cardinal, Bonzano; the Chicago meet by the impressive ceremonies in St. Martin's Church, in the course of which Archbishop, now Cardinal, Mundelein read that most momentous letter of Benedict XV., which this year again gave the convention its secondary keynote; brilliant as were the gatherings in San Antonio, Fort Wayne, Milwaukee, Detroit, they on their part were, in a measure, overshadowed by the gracious participation in the Allentown convention of His Eminence Cardinal Dougherty; while the Cleveland convention was placed in a class with that of Chicago by the communication from His Holiness Pope Pius XI., read by Bishop Schrembs.

The stamp of dignity, religious impressiveness, and serious striving for the realization of religious and civic ideals, placed upon a responsive gathering by the participation in the various events by the noted visitors, along with the glamor of fitting outward display, made this year's gathering entirely unique. This uniqueness was stressed by the solemnity and beauty of the Church services on the one hand, and the stirring demonstrations in the interest of mutual understanding and conciliation of nations, the first being the foregathering at the tomb of Abraham Lincoln, the other the Conference on Ideals of Peace, held in the headquarters hotel, named after that President. Then, too, the parade and mass meeting in the Arsenal, on Sunday afternoon, at which latter 8,000 persons, conservatively estimated, were present, lent a distinguishing feature to the convention.

All of which rather is apart from the deliberations engaged in, the other educational features of the convention, the resolutions adopted, the reports submitted, the plans laid and the business transacted. Moreover, all of this came to the C. V. almost as a free gift. Not that preparations had not been made to make the convention as dignified and as fruitful as possible; not that, for instance, intensive efforts had not been directed towards a successful and impressive conference on the ideals of peace. These had indeed been engaged in. However, because the convention followed so closely upon the heels of the Eucharistic Congress, the leaders in the C. V. had agreed that the convention arrangements should be as simple and unostentatious as possible. That it, however, was, as a matter of fact, made such a splendid, enthusing gather-

ing, pursuing the inspirational events and the world meetings with equal zeal and interest—that is due to the vision and efforts of a few men in the C. V., the Central Bureau, a small group in Springfield, and to the rare talent, ability, dignity and kindness of the visitors from abroad and our own country and the high level of excellence struck by their addresses. The Central Verein owes a large debt of gratitude to a small group of Churchmen and laymen for this brilliant convention.

Chronicle.

Friday, June 25, was devoted to two sessions of the Committee on Social Propaganda and one of the Executive Committee, the latter being held in the evening, one of the events being the discussion and adoption of the report of the Committee on Social Propaganda and of the Central Bureau. One of the decisions arrived at was to canvass the State Leagues for the purpose of raising certain payroll items allowed by last year's convention but not yet drawn because the funds were not available. The President's Message also demanded the attention of the meeting. On Saturday morning pontifical high mass was celebrated by the Rt. Rev. Geo. W. Heer, Protonotary Apostolic, of Dubuque, Ia., Chairman of the Committee on Social Propaganda, in SS. Peter and Paul's Church, whereupon the convention of the C. V., and the state conventions of the Cath. Union of Illinois and the Cath. Women's Union of that state were formally opened in the Knights of Columbus Building. In his message President Charles Korz treats of: acknowledgment for the Papal Letter addressed to last year's convention; the proposed C. V. pilgrimage to Rome; the Eucharistic Congress; the Conference on Ideals of Peace; the Central Bureau, its activities and its endowment; a new constitution; co-operation with the C. V. and the Bureau; the Kolping Society; the Cath. Women's Union; religious conditions in Mexico. This and the following sessions, as well as the sessions of the Committees on Resolutions, Constitution, etc., were marked by deep interest on the part of the delegates. The occasional presence of visiting dignitaries and priests added solemnity to the sessions rather elevating the tone of the meetings than detracting from the business on hand. Saturday afternoon the delegates to the Illinois convention joined the C. V. meeting while the Cath. Women's Union of America went into session. Adjournment took place at 4:30, to enable attendance on the part of all at the soul-stirring ceremonies which took place at the tomb of Abraham Lincoln, where Cardinals Faulhaber and Piffl and His Excellency Monsignore Seipel laid wreaths upon the sarcophagus containing the remains of Illinois' greatest son, and later addressed the large gathering, numbering several thousands, from the balustrade surrounding the towering obelisk. While this civic celebration sounded the keynote: conciliation between nations, the conference on Ideals of Peace itself was held in the evening in the Abraham Lincoln Hotel, under the Honorary Chairmanship of the Rt. Rev. James A. Griffin, Bishop of Springfield, and the Actual Chairmanship of the Rt. Rev. Monsignore Dr. Joseph Och of Columbus. Their Eminences Cardinals Faulhaber and Piffl, several Bishops and others took active part in the program, the large Gold Room of the Hotel being filled to the very doors.

Mass Meeting.

It has been said that this Conference was, apart from the Church services, the outstanding event of the convention. Brilliant as it was, and probably destined to mark a new epoch in Catholic Action in the U. S. in the interest of international peace, its importance as a popular public demonstration was surpassed by the parade and mass meeting on Sunday afternoon, following upon a pontifical high mass in the morning, celebrated by His Lordship of Springfield in the presence of both Cardinals. The Bishop also preaching the sermon. Bishop Griffin likewise welcomed the gathering at the mass meeting, at which the principal address, on "The Holy Eucharist, a

"Social Factor in the World Today," was delivered by Rev. A. M. Schwitalla, S. J., Regent of the Medical School of St. Louis University. Cardinal Faulhaber and Cardinal Hergenröther harked back in their addresses to the Conference of yesterday evening, urging American Catholic Action in the interest of a better understanding between the peoples of the world as well as the extension of Catholic charity to stricken people of all nations. In their remarks they included an expression of thanks to the C. V. in particular and the people of America in general for the aid given their own flocks and other European Catholics during the years following the war, and praised the C. V. for taking the initiative in so many works for the promotion of the Catholic cause. No less than seven Bishops, two priests and more than one hundred priests graced the occasion with their presence.

Director of C. B. Honored.

To return to the sessions of the convention: On Sunday morning, practically all the delegates of the men's and women's societies being present, Mr. Joseph Schaefer, chairman of the local committee, and Mayor Samuel Ballard extended their greetings to the convention, whereupon the Rt. Rev. Msgr. F. G. Holweck, of St. Louis, presented Mr. F. P. Kenkel, Director of the Central Bureau, with the cross of Knighthood of the Holy Sepulchre, this distinction having been awarded to Mr. Kenkel by Patriarch of Jerusalem, the Most Reverend Aloysius Rassina. Monsignore Holweck, Mr. Kenkel, President of the C. V., and the President of the Cath. Women's Union, Mrs. S. C. Wavering, spoke briefly in connection with his investiture. His Excellency Monsignore Ignatius Seipel, who had won the hearts of the delegates during his short stay in Springfield, bade them farewell, outlining their benefit the task he had found and met as Prime Minister of Austria. Sunday evening was taken up with sessions of the various committees.

Pontifical high mass was celebrated on Monday morning by Cardinal Faulhaber, and on Tuesday morning by Rt. Rev. Amandus Bahlmann, O. F. M., Bishop of Santarem in Brazil. The sessions on Monday and Tuesday were devoted to the submitting of reports by representatives of the State Leagues; of the report of the Solutions Committee and other committees, notably that of Constitution, Mr. Nic. Dietz, Chairman of the latter, having prepared a new draft which was accepted by the convention; addresses by several visiting Bishops, one by Rev. John Beierschmidt, C. SS. R., of Philadelphia, on the Holy Eucharist and the Family; another by Rev. Edwin V. O'Hara, of Eugene, Ore., of the Rural Life Bureau of the Natl. Cath. Welfare Conference, on The Church and Rural Life; a report by the Director of the Bureau on its activities; another by Mr. Henry Seyfried, chairman of the Central Bureau Endowment Fund Committee; and the report of the President of the Cath. Women's Union after adjournment of their convention. The election of officers resulted in the choice of the following: President, Chas. Korz, Butler, N. J.; Vice-Presidents, Hy. Seyfried, Indianapolis, and Joseph Schaefer, Springfield, Ill., the third Vice-President being the President of the Cath. Women's Union; Recording Secretary, Frank J. Dockendorff, La Crosse, Wis.; Corresponding Secretary, John Q. Juenemann, St. Paul; Treasurer, George Korte, St. Louis; Members at Large of Executive Committee, Rt. Rev. F. X. Unterreitmeier, Evansville, Ind.; John L. Sebald, Baltimore; Nic. Kluetsch, Chicago, and H. Dittlinger, New Braunfels, Tex.

Delegates to the Cath. Women's Union attended the joint sessions of the conventions as diligently as the program would permit, and held a mass meeting for women on Monday evening. The Resolutions adopted by the C. V. convention treat of: The Holy Father and Temporal Power; The Kingship of Christ; the Eucharistic Congress; Seventh Centenary of the Death of St. Francis; International Peace; Religious Conditions in Mexico; Protection; The Youth Movement; Societies for Boys and Girls; Secret Societies; Right of Association; Unorganized Labor; The Rural Question; Decadence of Morals;

Our Honored Leaders; The Philadelphia Sesquicentennial Celebration.

* * *

The 70th General Convention of the C. V. with its unusually varied and uncommonly impressive features, and its numerous important transactions, is now a matter of history. A fitting characterization of it is sketched by Mr. Joseph Matt, Editor of the *Wanderer*, based on the two first days, saying: "The first two days of the 70th General Convention of the Central Verein, being completely under the influence of the World Congress and constituting, in a measure, a continuation of it, offered such a wealth of highly significant and important features that this gathering will forever remain a brilliant event of the first order in the history of our organization. Demonstrations like the one at the tomb of Lincoln, the conference on World Conciliation—the first Catholic Peace Meeting on American soil—the tremendous meeting of Sunday afternoon, these are events which, although they followed so closely upon the Chicago World Congress, yet will leave a deep impression upon the participants and must re-echo throughout the country and beyond its borders." It is proper to add that the celebrations and sessions of the following days did not bring an anti-climax, but rounded out beautifully the inspirational and educational effect of the earlier meetings as well as the working program of the convention.

High Points of the Convention of the Cath. Women's Union

While it is a noteworthy fact that the meetings of the men's branch of the C. V. are the scene of eager interest and steady application to the work in hand, this is true to an equal degree of the meetings of the Cath. Women's Union of America. The constant growth of that organization as to numbers, and the ever widening scope of activities on the part of the state and local branches seem to produce a deepened sense of responsibility in the minds of the delegates, who apparently are impressed with the privilege and pleasure of assisting in the direction of this rising organization. The Springfield convention was, as a result, the scene of much serious application and earnest work, against which but little distraction is to be noted. Imagine an organization which, at one convention, can record the sanction of the affiliation of what amounts to three state branches, Minnesota, North Dakota and the Boston societies having been formally accepted; imagine a comparatively young organization that commands attendance of representatives of societies in fifteen states, and that these representatives have an annually increasing volume of charitable and educational activities to report on—and one will realize that the convention, as a temporary clearing house for these activities, is an occasion for diligent application. Add to this that the meetings are always attended by a goodly number of priests who place work above oratory, and one can comprehend the better the animus that prevails. "Fine," "splendid," "excellent," "wonderful" are not, as far as a watchful observer has been able to learn, in the vocabulary

lary of the conventions of the Cath. Women's Union, regardless of how popular they are in some other Catholic organizations.

This year's convention, the tenth in the history of the organization, reflected both the religious ardor instilled in many of the delegates by the Eucharistic Congress and the inspiration that emanated from the presence and participation in the General Convention of Cardinals Faulhaber and Piffl and a number of Bishops and other dignitaries. Thus while such routine matters as the adoption of a new Constitution, the acceptance of committee reports, of the very creditable reports of a number of state organizations (which, by the way, are characterized by brief, objective straightforwardness) received the attention of the convention, interest was elevated and increased by the brilliant church functions, the addresses and demonstrations at the tomb of Lincoln, the Conference on Ideals of Peace, the mass meeting on Sunday, the pointed addresses of the priests attending the meetings, the cordial remarks addressed to the meeting by Bishop Sigismund Waitz, of Innsbruck and Vorarlberg. An event of high practical moral and social value was the women's mass meeting held on Monday evening in the K. of C. Building, at which the President of the Union, Mrs. S. C. Wavering, presented a summary of the activities of the organization since the last convention, and Rt. Rev. Dr. Joseph Schlarmann, Chancellor of the Belleville Diocese, and Rev. Dr. Edwin V. O'Hara, of Eugene, Ore., Secretary of the Rural Life Bureau of the Department of Social Action of the Nat. Cath. Welfare Conference, addressed the gathering. Msgr. Schlarmann spoke on The Holy Eucharist and Woman, Dr. O'Hara on Catholic Woman and Rural Life.

The resolutions adopted by the convention treat of: Holy Father; the Kingship of Christ; the Charity of Christ; Cath. Women's Work in the Modern World; Home, Marriage and Family Life; the Proposed Equal Rights Amendment; Missions; Hasty Marriages; Christian Modesty; Modern Dances.

The Union's finances, while not large, are in a relatively satisfactory condition; receipts during the ten months last past having been \$1701.53, which with a balance of \$1142.09, brought the total up to \$2844.62, against which amount there have been disbursements totaling \$614.11, leaving a balance on hand of \$2230.11 as of June 28. The attitude of the leaders and many members is very favorable to the Central Bureau. Thus, while the President appointed a representative to collect subscriptions for the *Bulletin* of the Union, which the Bureau edits and publishes, she also repeatedly stressed the duty of state and local officers in regard to this publication. Moreover, the Rev. A. Mayer, Spiritual Director, said on one occasion during the convention: ". . . In Missouri, in the monthly meetings, someone is appointed to take care of subscriptions for the *Bulletin*. I have referred to this fact in almost everyone of my messages. The *Bulletin* must be pushed, for it is the strong medium of our activities. Some lady should be appointed for the task mentioned at each meeting of every unit. . . ." Similarly, the distribution of the Bureau's Free Leaflets was urged by the President, support of the Endowment Fund advised, and general co-operation solicited.

The Union may well look into the future with confidence. For it has that one ambition which more than anything else will carry it to growth and

achievement—willingness to work; and everywhere members are at work in parish support and in charitable endeavors. This year again, the President pleaded for diligent, constant application to "Kleinarbeit." There lies the secret of the success of the Catholic Women's Union.

Press Comment on Convention and Conference

The *Daily American Tribune*, of Dubuque, in its issue of June 29, quotes Mr. A. J. Lorenz, correspondent of one of the Chicago dailies, thus:

The entire convention, it seems, stands in the sign of the Eucharistic Congress of the past week in Chicago. The fruits of the Congress are seen as a gigantic spiritual demonstration for better understanding among the peoples of the world, the speakers declared.

* * *

Our Distinguished Visitors.

Springfield is honored today by the presence of delegates and guests attending the gathering of the Catholic Central Verein of America and its auxiliary organizations. The city is specially honored by the presence of two cardinals from Europe, His Eminence Michael Cardinal von Faulhaber, Archbishop of Munich, Germany; His Eminence Frederick Gustavus, Cardinal Piffl, of Vienna, Austria, and other distinguished personages, who came to this shrine of liberty as part of their Eucharistic Congress itinerary. All denominations unite in extending greetings to these visitors to a city which prides itself upon its generous hospitality and which this Sabbath day extends welcome as Abraham Lincoln himself would extend greeting were he here in the flesh as he is in spirit. The civilized world will find inspiration in the reverence here paid to the memory of Lincoln and the glory of God by these organizations and these leaders in religious thought here assembled.

Illinois State Register, June 27, 1926.

* * *

The Central Verein.

The Catholic Central Verein of America is in session in Springfield—a national convention, attracting delegates from many states, and honored in an unusual degree by the presence of two cardinals and many high prelates of the Catholic Church. A number of distinguished laymen of the United States and European countries also are to be present.

The Verein was organized many years ago for the primary purpose of assisting German and Austrian immigrants, but its program has expanded far beyond the original boundaries. This convention is animated by the spirit of Lincoln's "with malice toward none, with charity for all." International amity is the principal topic to be discussed, and celebrated speakers are to be heard.

On this auspicious and vital occasion, Springfield hopes to outdo herself in showing her hospitality. While the Catholics of the city feel their responsibility and have taken the lead in arranging local details, it is good to know that all, irrespective of religious creeds, join in a hearty welcome.

Illinois State Journal, June 26, 1926.

Convention Dates

Staatsverband Texas, New Braunfels, July 20-22.
Catholic Union of Ohio, Cincinnati, July 25-27.
C. V. of Pennsylvania, Pottsville, August 21-23.
C. V. of New York, Buffalo, Sept. 4-7.
C. V. of New Jersey, Newark, Sept. 18-19.
State League of Minnesota, Melrose, Sept. 26-28.

In the respective states, the Branches of the Catholic Women's Union will meet at the same time and place as the State Leagues.

Resolutions

Adopted by the 70 General Convention
of the C. V.

The Holy Father

To the Holy Father the Catholic Central Verein of America, assembled in its 70th annual convention, extends filial greetings and pledges anew a most cordial alliance.

The Holy Year has again made evident to the world the intolerable position of the Prisoner of the Vatican. Steps have indeed been taken to bring the Roman Question to a solution. We are gratified to observe that the justice done the Church in robbing her of her legitimate temporal possessions is beginning to be recognized at least in some measure being repaired.

However, some proposals mistake the real nature of the Church. She is not a mere religious society. She does not owe her life to the State. She does not perform her sacred actions in virtue of a legalized permission of the State. She does not receive by grant of the State her rights to property, or to the pursuit of her sacred aims. Such absolutistic interpretation of the powers of the State is most emphatically repudiate.

As we grant to the State an independent autonomous existence in civil affairs, because in these things the State is complete and perfect society, so too do we demand for

Church as an independent and perfect society, an undivided, autonomous existence. From her Divine Founder she received her existence; to Him she owes the sacred aim of leading men to the supernal life. And in order to reach this aim she must have the powers requisite to the attaining of her end. These powers are primarily spiritual. In their exercise she can tolerate no encroachments, restrictions or curtailments. But neither may there be denied her, composed as she is of men living amidst the temporal things of this earth, such temporal possessions as may be needed for the fulfillment of her eternal purposes.

Fairminded men recognize the validity of such claims. His Edict of Freedom Constantine laid the foundations of the Patrimony of St. Peter. By free grants the Carolingians established the Papal States. Never did any other rule with more legitimate a title over temporal possessions than the Pope of Rome. Neither by fraud, nor by force, nor conquest were the possessions of the Church obtained. Yet the Pope was despoiled of them by force. Only complete justice can repair these wrongs.

We view with deepest admiration the unbending constancy of the Roman Pontiffs in defending the rights of the Church. It shall confirm us in our loyalty to the Holy See, in which, happy and free, we yield to none in the world.

Kingship of Christ

In spite of the amazing material progress of recent times and the astounding multiplication of material goods the world is neither content nor happy.

The reason is evident. Man in his pride has taken credit to himself alone for this progress, has forgotten that God is the ultimate author of all good and has imagined that he can live and thrive without God and be a law unto himself, and, in his weakness of nature yielding to his inordinate desires and inclinations, has become immersed in earthly pursuits and enjoyments to the exclusion of God from his life.

Countless individuals of our generation have ejected God from their minds and hearts; in countless homes God no longer has a place. God and His law are no longer considered in the counsels and actions of nations, and the world is rapidly drifting into appalling conditions similar to those that prevailed at the coming of Christ.

If the inestimable benefits and blessings, both spiritual and temporal, that were brought to mankind by our God and Savior Jesus Christ, are not to be lost to the world

of our times, it is absolutely necessary that the world be led back to God and to faith in Christ.

Hence our sovereign pontiffs, recognizing these deplorable conditions and ever solicitous for the spiritual and temporal wellbeing of mankind, have made special exertions: e. gr. Pius X, in accordance with his Motto: "Instaurare omnia in Christo," demanded early and urged frequent Holy Communion; Pope Benedict the XV urged the annual consecration of families to the Sacred Heart; while all of the Supreme Pontiffs of our day promoted devotion to the Most Blessed Sacrament and to the Sacred Heart. Moreover the reigning Pope Pius XI has instituted the feast of the kingship of Christ, to be celebrated annually by the universal Church on the last Sunday of October, that all the faithful may the more regularly and efficaciously be reminded that Christ is not only the Redeemer, but also the Supreme Law Maker and the Judge who will one day sit in judgment and reward or punish all according to their deserts, and Who even now holds in His hands the destinies of all, individuals as well as entire nations; and that the children of Holy Church might the more effectively be induced, not only to let Christ rule over their minds, their wills and their hearts, but also the more zealously to exert themselves to spread Christ's kingdom throughout the world.

As a means to further the wishes of our Holy Father, we recommend that the State and District Leagues, and wherever possible even local societies, arrange celebrations in honor of the new feast, at which its full import shall be explained to our members and others; and that these celebrations be held on the feast itself or some other day in the Fall or Winter.

Eucharistic Congress

With joyful and grateful hearts we, as members of the Central Verein, acclaim the great honor and singular privilege afforded our country by the recent twenty-eighth International Eucharistic Congress, held in the City of Chicago, from June 20-24, 1926. Our gloriously reigning pontiff, Pius XI, in designating Chicago as the scene of the public expression of our belief in and veneration for the most holy Sacrament of the Altar, has signally honored our country.

With appreciative and grateful hearts we acknowledge this gracious act of kindness and esteem on the part of our sovereign pontiff.

To his Eminence George Cardinal Mundelein we likewise extend our thanks for his untiring efforts to make the Congress a sacred and memorable event in the history of the Catholic Church of the United States.

For the wholehearted and sincere co-operation in that event of all the people of the great metropolis of Chicago, non-Catholic as well as Catholic, we likewise express our gratitude and appreciation.

We hope and pray that as a result of this great Congress our beloved nation now understands better than ever the spiritual aims of the Catholic Church, and that henceforth people of all classes and tongues may rally more eagerly around Jesus Christ, the Eucharistic Lord.

International Peace

The World War estranged the nations of the world from each other. Christian peoples, who should be united by ties of brotherly love and friendship, have forgotten the precept of Christ that men should love one another. Hatred and dislike of their former enemies of the battlefield still rankle in the hearts of many millions of men. In consequence one of the greatest of Christian ideals, the love of one's enemy, is threatened.

Peace and good will must be restored among the nations of the earth. But there is no real peace other than that which may be obtained through Him who is the Prince of Peace; and it is the wish of the Holy Father that we labor for such a peace.

Mindful of the exhortation of Benedict XV that the Central Verein labor in particular for conciliation of the nations lately at war, we pledge to exert serious efforts in

this direction, in order to bring about reconciliation and a better understanding among the peoples of the world, so that the peace of Christ may reign in the Kingdom of Christ.

The Youth Movement

Cardinal Newman's demand for an intelligent, well-instructed Catholic laity, one of our greatest needs, cannot be realized unless the Catholic young men and young women of our country prepare themselves to become Catholics of that type. While this is a duty they owe the Church and Society, a new emphasis has been laid on it by the inception of what has come to be known as the Youth Movement, which we look upon as a challenge our young people should take up.

Since the war Europe, and in a small measure our country also, has witnessed this development. Its outstanding characteristics are an awakening, among the young people, of idealism, of vision of other than material aims and ambitions; an increased interest in intellectual pursuits; an intelligent grasp of the great stirring religious, social, economic and political questions of the day and hour; a courageous declaration of position towards such questions; and a strong enthusiastic devotion to the causes that have elicited their interest and study.

While the Youth Movement has engaged the attention of some groups of young men in our country, it has been restricted almost entirely to non-Catholic circles. But for the movement known as the Catholic Students' Mission Crusade, the aspirations of youth have brought forth practically no noticeable fruit among us. Therefore, and because we have at all times urged intelligent Catholic Action among young people, we deem it desirable to bring this development to the attention of the Catholic Youth of America, and to encourage them in well advised study and civic and social action, and to call upon them to promote among themselves Christian ideals, intellectual application to important issues and unselfish devotion to worthy causes. Reminding them of the fact that we owe the Vincent of Paul Societies to Ozanam and a group of other young students.

(To be Continued.)

Bishop Noll's Remarkable Statement on the C. V.

As long as 25 years ago part of the members of the C. V. were prognosticating that its days were numbered. They were quite certain that the American Federation of Catholic Societies would cause our organization to dwindle away. Others there were who, while willing and ready to co-operate with the Federation, believed that the C. V. was far from having outlived its usefulness. The history of what it has achieved since that time has more than warranted their expectation that our organization was not merely strong enough to carry on the activities to which it had applied itself for half a century, but imbued with sufficient energy to attack new ones. Nevertheless, even today there are those who do not understand that the C. V. is so thoroughly rooted in American soil that it cannot, except in some suicidal manner, be eliminated as one of the factors in the Catholic life of our country. Let those who doubt this ponder on the communication which the Bishop of Fort Wayne, the Rt. Rev. J. F. Noll, D. D., addressed to Mr. Frank C. Schneider, of Lafayette, Ind., prior to the recent convention of the St. Joseph's State League of Indiana, and which we publish with the permission of His Lordship:

"During the many years of my active participation in local and national activities of the now defunct American Federation of Catholic Societies I became quite familiar with the purpose and operations of the Central Verein.

"In those days the German Catholics of the United States deserved a great deal of credit for the spread of sound social ideas and for the efforts they made to combat radicalism in all its forms.

"Let us hope that with the disuse of the German language by the people belonging to former German congregations, there will be no decrease in the interest in the study of social problems on the part of the people connected with the various State Leagues of the Central Verein.

"Praying God's blessing on your organization I am

Yours sincerely in Christ,

*J. F. NOLL,

Bishop of Fort Wayne."

The latter part of the communication proves how well the men, who were instrumental in founding the Central Bureau, built, because it is evidently the activities centering around this institution which have impressed themselves most on the Rt. Rev. Bishop of Fort Wayne.

Central Bureau Endowment Fund

Missouri has now entered the ranks of those states which have paid in their allotment of the Endowment Fund, having raised the sum of \$25,000 and \$230 additional. This showing is extremely creditable, since Missouri is one of the very few states which have, while engaged in collecting moneys for this fund, not neglected the support of the Bureau. For a number of years past the Catholic Union of Missouri has contributed no less than one thousand dollars annually, and sometimes more, towards the current expense fund of the Bureau. Then, too, the present achievement is remarkable for the fact that active men in the organization, priests and laymen, after the Hermann convention of the Union in May, cast aside all hesitation and solicited aid wherever it could be had. Two parish contributions, totaling \$900, having been brought in, thanks to the cooperation of the respective pastors, the balance of the then outstanding \$2100 was raised by soliciting from individuals.

One gift deserves special mention: Two young men of the St. Louis committee addressed a letter to the Archbishop of St. Louis, Most Rev. John J. Glennon, thanking him for the assistance and encouragement he had given the undertaking in the past and stating the results obtained by Missouri's efforts. His Grace, in a kind and graceful letter, expressed his gratification at the progress made and enclosed his own check for \$250.00. What renders this contribution still more remarkable is the circumstance that His Grace at the very time of making it was in the midst of extensive and expensive preparations for the consecration of the cathedral and the centennial celebration of the Archdiocese.

The gain for the month of June, apart from Missouri's share, is divided as follows: Illinois con-

duced \$493.00; Ohio \$341.00; Indiana \$108.40; Wisconsin \$67.00; Michigan \$25.00; Texas and North Dakota each \$5.00; New York \$3.00; Pennsylvania \$1.75; Nebraska \$1.00; and the Catholic Men's Union at large \$90.00. The fund shows \$3,514.43 received in contributed cash and securities.

Why Aid Is Necessary for the Mexicans in the Southwest.

The Mexican situation in the Southwest, so little understood by Catholics north of the Mason and Dixon line, places great responsibilities on the bishops and priests entrusted with the care of souls in those parts of our country. Writing to a benefactor, a priest, who had, through the Bureau, sent Mass-stipends to the Bishop of Corpus Christi, Rev. Daniel A. Laning, Chancellor of that diocese, describes the situation as follows:

We have sixty-three priests laboring in the Diocese of that number about four do not call upon the hop for their daily stipend. What could our Bishop do if there were not considerate people to help him? The Mexicans are very poor, the best workmen among them not receiving more than \$1.50 a day about nine months of the year and the rest of the time nothing. They most all have families of 5 or 8 to support. What is there left for the support of the little Mission church, not to mention the support of the pastor? Yet the Bishop is placing a resident priest wherever it is financially possible to do so, for it is only through the lively contact with their pastor that these poor people are going to be kept in the church. Even this has been made possible only through the untiring efforts of our bishop to solicit help from those more favorably circumstanced.

"The school question," the writer continues, "is even more backward. There are hundreds of thousands of Mexican children getting little or no religious instruction. We have not the means to build adequate schools. Certainly we have some. Here in the city of Corpus Christi we have a beautiful school for the Mexican children, but only seven other little schools at present. Come for help and real Missionary work! Our Diocese is full of nothing else but such opportunity."

Bishop Drossaerts, on the other hand, writing at the same time from San Antonio, his episcopal city, to which he had returned after attending the Eucharistic Congress, the C.-V. meeting at Springfield, and the celebrations conducted in St. Louis in connection with the consecration of its cathedral and the centennial of the diocese, writes: "I now realize better than ever before the full extent of the many great sacrifices which the priests must undergo in this diocese propter Christum."

It behooves us then to think of these priests and their tasks, and to go to their assistance whenever possible.

A Phase of the Retreat Movement

Quite recently one of the Fathers of a religious community, which has conducted special retreats for men for many years, wrote us, saying that while it was very gratifying to see the Bureau trying to arouse new interest in the retreat movement, unfortunately so far but little success had attended it. "The number of men making a weekend retreat once a year," he writes, "as compared

with the number of Catholic men who undertake many a fishing trip or play golf over the weekend, is infinitesimally small."

Referring to a certain retreat house, opened during recent years and situated near one of the great centers of population in the Middle West, for the express purpose of meeting the needs of the men in a spiritual manner, our informant says: "The actual number of retreatants is smaller than the public imagines."

On the other hand, a recent issue of the *Nachrichtenblatt für die katholischen Gemeinden Hamburgs* contains a glowing account of retreats conducted at Blankenese, a suburb of Hamburg. "The men's course, conducted over Easter," we read, "was devoted to the District Council of Catholic Workmen's Societies, all of the parishes of Greater Hamburg sending representatives. Unfortunately, just as many men as participated had to be refused on account of lack of room. The Easter week course for men, on the other hand, was entirely intended for St. Sophia Parish, Barmbeck." Other retreats for men, according to the article, were in preparation.

Have We a Permanent Lowest Class?

(Continued from page 122)

There have been virtually no attempts made either to determine just what should constitute membership in the American proletariat, nor what groups of our people are so permanently wedded to poverty that their members should be adjudged proletarians. That there are such groups cannot be doubted. A large number of the farm renters, who possess little else than a few household goods, an old Ford, and perhaps a cow or horse, must be thus classed. And what of the Negroes and Mexicans? Can the majority of the 12 million Negroes in our country be termed anything else than proletarians? Is this not also true of the majority of unskilled workers, and even of many semi-skilled workers? Nevertheless, even Graham Brooks in his much discussed book on "The Social Unrest" does not apply the term proletarian or proletariat. But is it wise and safe to continue to assume that, because our country does offer many opportunities to those willing and strong enough to grasp them, there is no such thing as a lowest class of American society, whose members are and will remain proletarians? To suggest this thought, is the chief purpose of this article.

F. P. K.

In a complimentary reading notice on our journal, *Catholic Rural Life* says, after referring to the distinctive character of the subjects treated:

"The Catholic Central Verein of America has, in its treatment of economic and social problems, not forgotten the rural problems, and each issue of its official organ has some reference or other to economic and social problems of rural America. *Catholic Rural Life* congratulates *Central Blatt and Social Justice*, published at St. Louis, and now in its 19th year, and wishes for it an ever widening circle of readers."

Aus dem C. V. und der C. St.

Das Komitee für Soziale Propaganda:

Rt. Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.
Rt. Rev. Msgr. Dr. Joseph Och, Columbus, O.

Chas. Korz, Butler, N. J.

Rev. Theo. Hammek, Reading, Pa.

Rev. Wm. J. Engelen, S. J., Toledo, O.

Rev. A. J. Muench, St. Francis, Wis.

Joseph Matt, St. Paul, Minn.

J. Q. Juenemann, St. Paul, Minn.

H. B. Dielmann, San Antonio, Tex.

F. P. Kenkel, St. Louis, Mo.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen, usw., für die Central-Stelle oder das Central Blatt richte man an

Central-Stelle des Central-Vereins,
3835 Westminster Place, St. Louis, Mo.

Auszere Vielgeschäftigkeit ist noch lange nicht Leben im wahren und heiligen Sinne. . . Nur was ein Mensch mit gottzugewandtem Sinne dem Allerhöchsten zur Ehre und seinen unsterblichen Brüdern zu Nutz und Frommen vollbringt, ist echtes, weltüberdauerndes Leben. Dadurch allein gewinnt der Mensch Gewalt über seine flüchtige Lebenszeit und entringt ihr einen heimlichen Segen.

Dr. Alfons Heilmann.

Jahresbotschaft des Präsidenten des C. V.

An die General-Versammlung in Springfield.

Der jüngst abgehaltenen 70. General-Versammlung des C. V., mit der die 10. Jahrestagung des Frauenbundes verbunden war, unterbreitete Präsident Chas. Korz die nachstehende Botschaft:

Mit Freude und Genugthuung darf der Central-Verein auf die 70 Jahre seiner Thätigkeit zurückblicken. Stets im Einklang mit der kirchlichen Behörde, entwickelte er sich in gesunder, wenn auch nothgedrungen langsamer Weise. Aber gerade dadurch ist es uns gelungen, nicht nur unbedachte Handlungen zu vermeiden, sondern uns auch jenes Zutrauen der Hierarchie zu erwerben, welches für uns ein Sporn ist, auf den gesetzten Richtlinien voranzuschreiten. Dankbaren Herzens richten wir vor allem unsere Augen nach Rom hin, zum Vater der Christenheit. Unvergesslich wird uns jenes Schreiben bleiben, das Se. Heiligkeit, Papst Pius XI., an die Clevelander Versammlung richtete und in dem er unseren Bestrebungen so anerkennende Worte zollt.

Als ein auszeres Zeichen der Dankbarkeit haben auf unsere Aufforderung hin die meisten Vereine kleine Gaben zu einem Peterspfennig bewilligt, der durch unseren Freund und Gönner, den Hochwst. Bischof Schrembs, dem hl. Vater übermittelt wurde mit der Versicherung unserer kindlichen Treue und tiefsten Ergebenheit.

Eine weitere Gelegenheit, den Papst unserer Liebe und Ehrerbietung zu versichern, bietet sich im kommenden Jahre, indem Vertreter des Central-Vereins nach Rom ziehen und zu den Füszen Sr. Heiligkeit knieend unserer Dankbarkeit Ausdruck verleihen werden für alle Auszeichnungen, die uns im Laufe der langen Jahre von Seiten des hl. Stuhles zutheil geworden sind. Das Romfahrtkomitee hat Ihnen seinen Plan vorzulegen, welchen ich Sie anzunehmen und mit allen Kräften zu fördern bitte.

Die groszartige Feier des Eucharistischen Kongresses in Chicago, für dessen Zustandekommen die katholische Welt Sr. Eminenz, Kardinal Mundelein, zu Dank verpflichtet ist, nöthigte uns, heuer früher im Jahre als üblich zu tagen. Jedoch, dieser Umstand hatte auch sein Gutes. Er ermöglichte es vielen unserer Delegaten, an dieser internationalen katholischen Kundgebung teilzunehmen. Ebenso überschattet der Gedanke der jüngsten Tage auch diese unsere Versammlung, der ja das Motto "Die soziale Bedeutung der hl. Eucharistie" zu

Grunde liegt. Während der nächsten Tage soll nun erörtert werden, auf welche Weise wir das in Chicago erlebte praktisch auf unser privates und öffentliche Handeln einwirken lassen wollen.

Die Anwesenheit so vieler Stammesgenossen aus Deutschland, Österreich, der Schweiz und anderen Theilen Europas ist ein weiterer Vortheil für uns: aus dem Austausch der Meinungen und Erfahrungen erwarten wir reichen Gewinn zu ziehen. Wir heiszen daher alle unsere lieben Besucher aufs herzlichste willkommen und danken denselben für die uns gewährte Ehre ihrer Beteiligung an unserer Generalversammlung. Wir können unsre Versammlung ja nicht vergleichen mit den Katholikentagen der Alten Welt, was Umfang und auszeres Gepräge betrifft: aber eines können wir versichern: dieselbe Treue zum hl. Glauben und derselbe Eifer für die aus ihm hervorquellenden Lebensprinzipien erfüllen die Herzen der Amerikaner deutscher Abkunft.

In Bezug auf die Leistungen unsrer Central-Stelle verweise ich Sie auf den gedruckt vorliegenden Bericht unseres verdienten Direktors, Herrn F. P. Kenkel. Dieser Bericht enthält werthvolle, Beachtung heischende Mittheilungen, die jedem Vereine vorgelegt und vor seinen Mitgliedern besprochen werden sollten. Hier soll nur eins betont werden: Die unermüdliche und tiefegrundete Vertheidigung der Eltern- und Bürgerrechte seitens unsrer C. St. gegenüber dem Versuch, eine nationale Erziehungsbehörde zu schaffen, war eine so ausgezeichnete Leistung, dass sie den Dank aller Katholiken verdient. Durch die Abfertigung der diesbezüglichen Vorlagen wurden nicht nur unsere Rechte gewahrt, sondern auch den Steuerzahlern Ersparnisse errungen. Ob jetzt die Mitglieder des Central-Vereins den Werth ihrer Central-Stelle begreifen und richtig einschätzen, wird die Erfahrung lehren. Mittlerweile bedauern wir lebhaft, dass der Sicherstellungsfonds noch nicht zur Thatache geworden ist. Eine an die Nachlässigen gerichtete Ermahnung scheint nichts zu fruchten. Unseren wackeren und treuen Vereinen und Mitgliedern, welche ihr Opfer bereits gebracht haben, sei unser Dank ausgesprochen. Um den Ausfall seitens nachlässiger und gleichgültiger Zweige zu decken, müssen wir an unsere opferwilligen Mitglieder appellieren, durch weitere gelegentliche Gaben den Fonds verwirklichen zu helfen. Gott wird ihnen dieses Opfer lohnen. Das betreffende Komitee wird über das Jahresergebnis Bericht erstatten.

Ein Entwurf der neuen Konstitution, der Ihnen heuer unterbreitet wird räumt hoffentlich mit dieser Ungleichheit des Opferbringens für alle Zukunft auf. Vielleicht auch mit der bald sprichwörtlich werdenden Gedankenlosigkeit und Nachlässigkeit so mancher unserer Beamten, das grösste Hindernis einer regen Wirksamkeit. Lobend sei hervorgehoben, dass die Staatszweige Connecticut, New Jersey, Missouri, Pennsylvania and Texas regelmässig monatliche Berichte einsandten. Von einigen anderen gelangten hie und da Berichte in die Hand des Präsidenten. Auch rührige Sekretäre von Einzelvereinen erfreuten uns mit gelegentlichen Mittheilungen. Aus diesen Berichten ist zu ersehen, dass vielerorts die von unsrer Centrale gegebenen Anregungen befolgt werden. Vorträge wurden recht fleissig anberaumt; die legislative Bethätigung ist in einigen Staaten hervorragend. Wir hoffen, dass bald allerorts die gleiche Rührigkeit einsetzen wird, denn von ihr, gefördert von einem allgemeinen regen Opfersinn, hängt die Zukunft unsrer Organisation ab.

In erfreulicher Weise haben sich die kath. Gesellenvereine während des Jahres in unsrem Lande gemehrt. Der Kolpingssöhne harrt in Amerika eine besondere Aufgabe. Schon lange versuchen wir auf den katholischen Arbeiter einzufeuern; vergebens besprachen wir bisher die grosse Aufgabe der Jugendfürsorge. Bei geeigneter Umstellung kann die Kolpingidee für beide Aufgaben äusserst fruchtbar gestaltet werden. Wir begrüßen die Gesellenvereine aufs herzlichste und hoffen, dass sie ihrer Aufgabe in der Neuen Welt voll und ganz gerecht werden mögen.

Die Gelegenheit, nochmals auf die Bedeutung unseres Verbundes hinzuweisen, soll nicht versäumt werden. Ich immer schätzen viele unserer Männer denselben wichtigt ein. Heute nimmt die Frau im öffentlichen in eine ganz andere Stellung ein als früher. Daraus so sich die Nothwendigkeit, auch die katholischen sozial und politisch zu schulen, und sie zu bilden, die christliche Weltenschaung zu vertheidigen zu fördern, besonders angesichts der Bestrebungen neuheidnischen Generation. Was bisher von unseren Frauen geleistet wurde, zwingt jedem Vorurtheils Achtung ab. Deshalb sollte aber auch unser Verbund überall und allgemein durch die Männerwelt fordert werden, denn dadurch schaffen wir dem Cen Verein eine werthvolle Hilfsgruppe.

Die Entwicklung der Zustände in Mexico erheischt re Aufmerksamkeit. Als Bürger eines Landes, das den Bewohnern volle Religionsfreiheit gewährt, prahlen wir gegen die schändliche Kirchenverfolgung uns der jetzt herrschenden Gewalten in Mexico. Schzeitig sollten wir aber auch aus den Vorgängen in Lande lernen, wohin es führt, wenn im katholischen Lager Lauheit und Gleichgültigkeit gegenüber eigenen religiösen Interessen einreisen.

Wir tagen auf historischem Boden. Der grösste Amerikaner nach Washington, der Märtyrer-Präsident Abraham Lincoln, lebte einst in dieser Stadt und seine blichen Überreste ruhen in Springfield. Aus seinem Leben tönen uns seine Worte entgegen "WITH MAL- TOWARDS NONE, WITH CHARITY FOR ALL." Worte, die so recht die Bedeutung der Nächste in Erinnerung rufen. Die furchtbare Katastrophe des Weltkrieges, mit dem aus ihr geborenen Gedanken, der auch heute noch gelegentlich zum Druck gelangt, beweist wie sehr die Welt auf dieses vergessen. Eines der Hauptübel unserer Tage, übertriebener Nationalismus, ertötet in hohem Maße Verständnis für die Solidarität der menschlichen Gesellschaft. Auch auf diesem Gebiet sucht der Cen Verein bahnbrechend zu wirken. Die Liebe, welche eucharistischen Geheimnis entstrahlt, muss wieder Gedanken der Völkerallgemeinheit voranleuchten.

Wir will unsere Konvention die Nothwendigkeit und Wichtigkeit einer wahren Völkerversöhnung betonen und in erster Linie die katholische Welt Amerikas die heilige Pflicht aufmerksam machen, dieses heilige Werk mit allen Mitteln zu fördern. Diese Thätigkeit ist die Krönung des Eucharistischen Kongresses und die Vertreter aller Nationen müssen sich in stlicher Liebe die Hände reichen als Kinder des Vaters, der in Himmel ist. Ohne die Erreichung dieses Ziels müsste der Grundgedanke des Kongresses seine Bedeutung verlieren. Wenn diese Versammlung nur in bescheidenem Maße dazu beitragen wird, die erhabene Aufgabe zu fördern, so dürfen wir uns nicht fühlen und wir können uns getrost sagen, dass die Aufgabe gerecht geworden, welche uns der hl. Er gestellt hat.

Möge der in Brodgestalt verborgene Heiland unsere Segen segnen; möge er unsere Erkenntnis und unseren Willen lenken und uns befähigen, mitzuarbeiten an Erneuerung der Welt in Christo.
Erlobt seien die hl. Namen Jesus, Maria, Joseph!
Springfield, Ill., im Juni 1926.

CHARLES KORZ, Präsident.

Auch ein Zeichen der Zeit.
Aus einem Landstädtchen des mittleren Westens angeboten an uns, uns eine vor mehreren Jahrzehnten angelegte Pfarrbibliothek zu überweisen. Der Pfarrer der betreffenden Gemeinde schreibt:
Es gibt hier niemand, der deutsche Bücher lesen möchte. Wenn Sie wünschen, werde ich eine oder zwei Kisten voll der Central-Stelle schicken." Auch dies gehört zu den Zeichen der Zeit, die nicht übersehen werden dürfen.

Aus den Staatsverbänden

Staatsverband Connecticut vollzieht Gründung eines Frauenbundes.

In seinem an die C. St. eingesandten Bericht über die 39. Generalversammlung des Staatsverbandes Connecticut, die am 29.-30. Mai in der Herz Jesu Gemeinde zu Hartford abgehalten wurde, erklärt der Sekretär Martin S. Lemke u. a.: "Frau M. Kellenberger, aus New Jersey, half eifrig bei der Gründung eines Frauenbundes für unsren Staat mit. Diese Gründung war vielleicht das bedeutsamste Ereignis der heurigen Versammlung." Ein solcher Schritt ist in der That ein bedeutsames Ereignis. Dabei war dieses Vorgehen keineswegs das einzige wichtige Moment der Versammlung.

Hervorstehende Momente waren auch das feierliche Hochamt, das der hochw. Dr. Krebs, von der Universität Freiburg, zelebrierte und bei dem der hochw. Maurice McAuliffe, erkorener Hilfsbischof von Hartford, die deutsche Festpredigt hielt; Anregung und Ermunterung bot die erfolgreich verlaufene Massenversammlung, bei der hochw. Dr. Krebs, Hr. Chas. Korz, Butler, N. J., Präsident des C. V., Hr. Jos. Albrecht, Sekretär des C. V. von New York und Hr. Nic. Dietz, Brooklyn, Ansprachen hielten. Dann waren die Geschäftssitzungen nicht nur gut besucht sondern zeigten auch ansehnliche Arbeitsleistungen. U. a. berieth man von neuem über die Aussichten, einen Neu-England Zweig des C. V., mit Einschluss der Massachusettser Vereine, ins Leben zu rufen; dann beschloss man, eine weitere Geldsumme für die C. St. aufzubringen, während die Konvention aus der Kasse \$100.00 für jene bewilligte; weiter wurde Anregung zur Mitarbeit mit der C. St., durch Vertheilung der Flugschriften, Abonnieren auf das Central Blatt usw., gegeben. New Britain wurde als Vorort für die nächstjährige Tagung gewählt.

Staatsverband Oregon tagt in Sublimity.

Dasz den Delegaten auf der Konvention des C. V. die Freude wurde, einen offiziellen Vertreter des Staatsverbandes Oregon, in der Person des hochw. Fr. Scherbring, zu begrüssen, ist einem Beschluss der am 29. Mai zu Sublimity abgehaltenen 10. Jahresversammlung des Staatsverbandes Oregon zu verdanken. Jene Tagung dieses kleinen aber rührigen Verbandes war nach mehr als einer Richtung hin anregend.

So verhandelte man u. a. über den Bericht des Ausschusses, dem die Pflicht obliegt, die Gelder aufzubringen, die man benötigt zur Bestreitung der Unkosten der in priesterarme Gegenden ausgesandten Katechisten. Der Ausschuss wurde aufgefordert, seine Bemühungen fortzusetzen. Ein weiterer Gegenstand der Verhandlungen bildete der Antrag, den Frauenvereinen den Anschluss an den Staatsverband zu ermöglichen; die Beamten sollen für die Ausführung dieses Beschlusses Sorge tragen. Aus den unterbreiteten Berichten ergibt sich dasz der Verband aus fünf Vereinen, mit zusammen 356 Mitgliedern, besteht, und dasz \$797.50 an Krankenunterstützung sowie \$1283.00 an Sterbegeldern ausbezahlt wurden während des Jahres. Die Vereine waren auf der Versammlung durch 31 Delegaten vertreten. Die Konvention beschloss, dem neuen Erzbischof von Portland, Msgr. Howard, die Huldigung und Glückwünsche der Mitglieder zu übermitteln.

Ansprachen hielten Rev. Fr. Scherbring, weiland Kommissarius, und Rev. Oscar R. Hentges, C. S. C., Portland. Die von Rev. Scherbring als Vorsitzenden des Resolutionskomitees verlesenen Beschlüsse behandelten: Die soziale Bedeutung der hl. Eucharistie; Jugenderziehung; Anhänglichkeit des Volkes an den Klerus; Siebenhundertjahrfeier des Todes des Hl. Franziskus von Assisi; häufiger Kommunionempfang der Männer. Portland wurde als Vorort

der Tagung 1927 gewählt. Die neuen Beamten des Verbandes sind: Kommissarius: Rev. Oscar Hentges, C. S. C., Portland; Präsident: August Benz, Portland; Vize-Präsident: M. Weinacht, Mt. Angel; Prot. Sekretär: Aug. Moermann, Shaw; Finanz-Sekretär: F. Fritz, Portland; Schatzmeister: A. Weber, Portland.

Tagung des Vereinsbundes von Illinois.

Neunzig Delegaten beteiligten sich an den Sitzungen der 32. Generalversammlung des Kath. Vereinsbundes von Illinois, die gleichzeitig mit der des C. V. in Springfield tagte. Leider mussten jene mehreren Sitzungen des Plenums und der Ausschüsse des C. V. fernbleiben, weil die zwei Delegatenversammlungen des Staatsverbandes gleichzeitig mit diesen am Samstag und Montag stattfanden. Der tiefe Eindruck der mit der C. V. Tagung verbundenen bedeutsamen Veranstaltungen und der Arbeitswille der Delegaten gestalteten die Konvention immerhin zu einer der bedeutsamsten in der Geschichte des Verbandes.

In seiner Jahresbotschaft erklärt der bisherige Präsident, Hr. Nic. Kluetsch, Chicago, das Legislaturkomitee habe mit Fleiß und Geschick gearbeitet, ebenso der Staatszweig des Frauenbundes. Während ein eigenes Komitee über Organisationsbestrebungen berichtete, sagt die Botschaft über diesen Gegenstand: "Der Central-Verein hat Tüchtiges geleistet, und es ist unser Wunsch, dass jeder Verein in den vielen deutschen Gemeinden des Staates sich ihm anschliesse. Man agitiere besonders unter den Hl. Namen Jesu Vereinen für die hehre Sache des C. V." Über die Sammlung für den Stiftungsfonds der C. St. berichtet Hr. Kluetsch: "Leider haben wir unsren Anteil an dem Stiftungsfonds noch nicht aufgebracht; ich bitte alle Vereine dringend, ihren Anteil einzusenden." An einer anderen Stelle besagt die Botschaft: "Mit Stolz empfehlen wir den katholischen Gesellenverein und begrüssen die Mitglieder des Generalpräsidiums aus Deutschland und wünschen ihnen Erfolg."

Hr. Frank Trutter, Springfield, Vorsitzer des Legislaturkomitees, berichtete für diesen Ausschuss; Sekretär Fred Gilson, Chicago, über Organisationstätigkeit; Rev. George Nell, Effingham P. O., referierte über Arbeitsgelegenheiten der Vereine in der Pfarrei, und Rev. Jos. Adams, Chicago, über Kirche und Gesellschaft. Aus Rücksicht auf die Kürze der zu Verfügung stehenden Zeit wurden die Berichte der Vorsteher der Distriktsverbände knapp gehalten. Es wurden erwähnt: Peter Trost, Peru, Präsident; Christ. Freiburg, Quincy, 1. Vize-Präsident; Frank Buedel, Springfield, 2. Vize-Präsident; George J. Stoecker, Chicago, Korr. und Finanz-Sekretär; Fred. A. Gilson, Chicago, Protokollierender Sekretär; Aug. Selzer, Edwardsville, Schatzmeister; Exekutivkomitee: P. Zimmermann, Beckemeyer; Jodocus Melzer, Peoria; C. F. Pauler, Freeport; A. Winking, Quincy; Leo Gies, Chicago; J. Layendecker, Springfield.—Die nächstjährige Konvention wird in Decatur tagen.

Tagung des Staatsverbandes Nord Dakota in Richardton.

Schwierigkeiten und Prüfungen, wie sie der Staatsverband Nord Dakota fast Jahr für Jahr seit seiner Gründung erlebt hat, würden manche andere Vereinigung geschwächt haben. Unsren Verband haben sie aber anscheinend gestählt, und heute steht er stark und arbeitsfreudig da, während er ausserdem in den letzten paar Jahren eine neue Stütze gewonnen hat an dem Frauenbunde, der sich eines raschen aber gesunden Wachsthums erfreut. Die diesjährige Konvention, die am 8.-9. Juni in Richardton stattfand, stand im Zeichen der Herrschaft des eucharistischen Königs, und dieser Grundge-

danke spiegelte sich in Ansprachen und Beschlüsse wieder.

Bereits am 7. Juni trafen Delegaten ein und an diesem Abend wurde die Versammlung des Exekutivausschusses abgehalten, der auch andere Delegaten einwohnten. Morgens am 8. fand nach einer Geschäftssitzung die Parade statt, deren Theilnehmer sich an dem Festgottesdienst beteiligten, während dem der hochw. Vincent Wehrle, O. S. B., Bischof von Bismarck, die Predigt hielt. Nach dem gemeinsam eingenommenen Mittagessen, wurde gegen zwei Uhr die Massenversammlung einberufen, zu der mehrere Herren von ausserhalb des Staates als Redner eingeladen worden waren, und bei dem Rev. Hermann Mandry, O. S. B., von Richardton, den Vorsitz führte. Rev. John H. Slag, von Bismarck, sprach über Erziehung; H. Frank Kueppers, von St. Paul, Minn., über den Ausbau des Vereinswesens und Aufgaben der Vereinsmitglieder; Rev. W. Wey, von Rush City, Minn., über die soziale Bedeutung der Hl. Eucharistie; und Rev. Albert Mayer, von St. Louis, Geistlicher Berather des Frauenbundes der Vereinigten Staaten, über die Notwendigkeit der Organisierung und der caritativ-sozialen Betätigung der katholischen Frauen, wobei er auch die Wichtigkeit der Ausübung der Bürglpflichten hervorhob. "Der Zudrang zum Richardtoner Katholikentag," erklärt der "Nord Dakota Herold," "war gewaltiger. Das schöne Wetter trug sicherlich dazu bei, dass die Leute von weit und breit gekommen waren."

Nach Schluss der Massenversammlung wurden die Geschäftssitzungen, und zwar sowohl des Staatsverbandes als auch des Frauenbundes, fortgesetzt. Der Abend war eine Unterhaltung gewidmet, und am Mittwoch Morgen fand das Seelenamt für die verstorbenen Mitglieder des Staatsverbandes und des Frauenbundes statt. In der darauffolgenden Schlussitzung des Verbandes wurde die Abänderung des Namens des Staatsverbandes in "Kath. Central Verein von Nord Dakota" beschlossen. Erwählt wurden: Präsident, Martin Klein, St. Anthony; Vize-Präsident, J. Wald, Karlsruhe; Sekretär, F. Schuchard, Dickinson; Schatzmeister, Paul Sand, Balta. Die von der Versammlung angenommenen Beschlüsse behandeln: Stuhl Petr. Kath. Erziehung; Selbsthilfe der Farmer.

Staatsverband Kansas kann auf besondere Leistung zurückblicken.

Eine ihm zur Ehre gereichende Leistung hat der Staatsverband Kansas im verflossenen Vereinsjahr ausgeführt, worüber dessen Präsident auf der am 1. und 2. Juni zu St. Marks abgehaltenen Jahresversammlung mit Genugthuung berichten konnte. Auf seine Aufforderung hin haben nämlich im letzten Herbst und Winter Kansasere Gemeinden, Vereine und Einzelne \$572.00 beigesteuert zur Linderung der durch die Dürre in Texas verursachten Not, und diese Gabe ist durch Vermittelung der Beamten des Staatsverbandes Texas der Gemeinde in Rock zugewiesen worden. Dieses Vorgehen des Staatsverbandes ist umso bemerkenswerther, wenn kein allgemeiner Aufruf an die Staatsverbände gerichtet worden war. Die Kansasere Beamten wussten, dass in Texas ein Nothzustand herrscht und das genügte, sie und die Vereine und Gemeinden zum Handeln zu veranlassen.

Ferner vermochte der Präsident darauf zu verweisen, dass der Verband im Laufe des letzten Vereinsjahrs den Rest der an seinem Beitrag zum Stiftungsfonds des C. St. fehlenden Summe einbezahlt habe. Ausserdem wurde auf der Tagung eine für die Missionen bestimmte Kollekte aufgenommen, die \$40.00 ergab, während in vorigen Herbst eine gleiche Summe bei der in Ost abgehaltenen Versammlung des Distriktsverbandes aufgebracht wurde.

Die Versammlung wurde mit einem feierlichen Hochamt eingeleitet, das der hochw. J. J. Grueter, Andal-

mmissarius, unter Assistenz zelebrierte, und bei dem J. P. Miller, C.S.S.R., von West Wichita, die liturgie hielt. Sieben Priester, einschließlich der Geistlichen, wohnten dem Amte und der Versammlung bei. In den kurzen, nach dem Amte abgehaltenen Geschäftsträgern, und dem gemeinsam eingenommenen Mittagmahl, folgte der Katholikentag, bei dem Hr. F. P. Kekel, Leiter der C. St. die Hauptansprache, über politische Aktion, hielt. Präsident Mohr erstattete bei allen Gelegenheit seinen Jahresbericht, während J. J. Grueter den in St. Marks und Umgegend sehr thätig gewesenen Priestern einen Tribut des Dankes erbreitete. Abends fanden in der Gemeindehalle die Schlusfeierlichkeiten statt.

Morgen des 2. zelebrierte Rev. J. K. Herrman, (Ost), unter Assistenz, ein Requiem für die verstorbenen Mitglieder des Staatsverbandes, bei dem Rev. predigte. In der darauf folgenden Schlussitzung Konvention lauschten die Delegaten den Ausführungen des Leiters der C. St. über die Thätigkeit dieser Stift und die vielen Arbeitsgelegenheiten, die sich ihr den Vereinen bieten. Man bestimmte Herndon, County Rawlins, als Vorort für die nächstjährige Versammlung und wählte die bisherigen Beamten wieder: Kommissarius, Rev. J. J. Grueter; Präsident M. Mohr, St. Marks; Vice-Präsident, Ben Engelhardt, Andale; Sekretär-Schatzmeister, John A. Suelop, Colwich; Mitglieder der Exekutive, Jos. Erbert, Ellis, F. W. Kluth, Atchison, und Nic. Thimmesch,

Delegaten und ihre Familien waren des Lobes voll - die vortreffliche Aufnahme und Bewirthebung, die in der von dem betagten aber rüstigen hochw. N. H. versehnen St. Marks Gemeinde fanden. Die dem goldenen Jubiläum der Gemeinde verbundene Feier gestaltete sich so zu einem wahren Volksfest.

Schlusses der 70. Generalversammlung des C. V.

Stuhl Petri—Römische Frage.

dem Hl. Vater entbietet die 70. Generalversammlung Central-Vereins seine von kindlichem Gehorsam gegebenen Grüsse und verspricht ihm von neuem die Anhänglichkeit.

Während des Hl. Jahres ist der Welt die unhaltbare Lage des Gefangenen im Vatikan von neuem vor Augen geführt worden. Allerdings hat man Schritte zur Lösung der römischen Frage. So haben wir mit Freude bemerkt, dass die Kirche durch den Raub ihrer ehemalig erworbenen Besitzungen zugefügte Ungemachtheit als solche anerkannt zu werden beginnt und in Theil wenigstens rückgängig gemacht wird.

Dennoch werden dabei Vorschläge laut, deren Urheber Förderer das wahre Wesen der Kirche erkennen. Ist nicht nur eine religiöse Gesellschaft. Noch verdeckt sie dem Staat ihren Bestand. Sie übt ihre heilige Befugnisse auch keineswegs unter einer ihr etwa in Staate gewährten Vollmacht aus. Sie erlangt eswegs vom Staate ihr Recht auf Freiheit, Eigentum oder die Verfolgung ihrer geheiligten Aufgaben. Auf solch absolutistischer Auslegung der Staatsgewalt beruhende Auffassung über das Wesen der Kirche verwerfen wir auf das nachdrücklichste.

Vie wir dem Staate in bürgerlichen Angelegenheiten einen unabhängigen autonomen Bestand zugestehen, er in diesem Bereich eine vollständige und vollkommen Gesellschaft bildet, so fordern wir anderseits die Kirche, als eine unabhängige und vollkommene Gesellschaft, uneingeschränkte, autonome Existenz. Hat ihr Bestehen von ihrem göttlichen Urheber: ihm dankt sie das heilige Ziel des überweltlichen Lebens, das sie eingestellt ist. Soll sie das Ziel der ihr vorschriebenen Thätigkeit erreichen, so muss die Kirche unbehindert die Gewalt ausüben dürfen, die sie zur Er-

reichung ihres Endziels ausüben muss. Diese Gewalt ist hauptsächlich geistiger Art. Bei ihrer Ausübung darf die Kirche keine hindernden Eingriffe, Beschränkungen oder Schmälerungen dulden. Es darf ihr aber auch solch irdischer Besitz, wie sie ihn zur Erfüllung ihrer ewigen Aufgabe benötigt, zumal sie aus Menschen zusammengesetzt ist, die inmitten der irdischen Dinge der Welt leben, nicht vorenthalten werden.

Gerecht denkende Menschen anerkennen die Berechtigung solcher Ansprüche. Durch das konstantinische Edikt wurden die Grundlagen des Patrimoniums Petri gelegt. Durch freie Zuwendungen begründeten die Karolinger die päpstlichen Staaten. Kein Herrscher hat je mit verbrieferem Besitzrecht weltliches Gebiet regiert als die römischen Päpste. Die Besitzungen des Hl. Stuhles wurden weder durch Betrug noch durch Gewaltthat noch durch Eroberung erworben. Nichtsdestoweniger ist der Papst ihrer durch Gewaltthat beraubt worden. Nur durch ein volles Mass Gerechtigkeit können diese ungerechten Handlungen wieder gut gemacht werden.

Wir hegen die tiefste Bewunderung für die unbeugsame Festigkeit, mit der die römischen Päpste die Rechte der Kirche vertheidigen. Dieses Verhalten der Päpste bestärkt uns in unsrer Treue dem Hl. Stuhl gegenüber, die wir freudig und freiwillig leisten und in der wir hinter niemand zurückstehen.

Das Königthum Christi.

Trotz des erstaunlichen Fortschritts auf materiellem Gebiete in jüngster Zeit und der bewunderungswürdigen Vermehrung irdischer Güter ist die Welt weder zufrieden noch glücklich.

Der Grund ist klar. In seinem Stolz hat der Mensch diesen Fortschritt ganz auf sich selbst zurückgeführt; er hat vergessen, dass Gott der Urheber alles Guten ist und hat sich eingebildet, dass er ohne Gott zu leben und gedeihen und sein eigener Gesetzgeber zu sein vermag; und schwach und haltlos, von seinen unordentlichen Wünschen und Neigungen verführt, geht er ganz in irdischen Bestrebungen und Vergnügungen auf, Gott aus seinem Leben ausschaltend.

Ungezählte Menschen unsres Geschlechts haben Gott aus Herz und Sinn verbannt; in unzähligen Familien herrscht Er nicht mehr; Gott und seine Gesetze werden bei den Berathungen und Unternehmungen der Nationen nicht mehr berücksichtigt, und zusehends verfällt die Welt Zuständen, jenen ähnlich, die bei der Ankunft des Heilands herrschten.

Wenn die unschätzbareren Vorteile und Segnungen geistiger und zeitlicher Art, die unser Gott und Erlöser Jesus Christus der Menschheit beschieden, der Welt in unsren Tagen nicht verloren gehen sollen, ist es unbedingt nothwendig, dass die Welt wiederum zu Gott und zum Glauben an Christus zurückgeführt werde.

Deshalb haben die Päpste unserer Zeit, weil sie diese beklagten werthen Zustände erkannten, und bemüht um das ewige und zeitliche Wohl der Menschen, besondere Anstrengungen gemacht, den Übelständen zu steuern. In Übereinstimmung mit dem Programm seines Pontifikats "Omnia instaurare in Christo" hat Pius X. den frühen und häufigen Empfang der Hl. Kommunion gefordert bzw. empfohlen; Benedikt XV. hat die alljährliche Weihe der Familien an das hlst. Herz Jesu dringend empfohlen; sämtliche Päpste unsrer Zeit haben die Andacht zum hlst. Altarsakrament und zum hlst. Herzen gefördert. Ferner hat der glorreich regierende Papst Pius XI. das Fest des Königthums Christi eingesetzt, das jährlich in der ganzen Kirche am letzten Sonntag im Oktober begangen werden soll. Die Feier dieses Festes soll die Gläubigen wiederholt und nachdrücklich daran erinnern, dass Christus nicht nur der Erlöser sondern auch der höchste Gesetzgeber und Richter ist, der einst zu Gericht sitzen wird über alle und alle nach Verdienst belohnen oder bestrafen wird, und der heute in seinen Händen das Schicksal aller, der Einzelnen wie der Völker und Nationen, hält; dass die Gläubigen umso wirkungsvoller angeleitet werden mö-

gen, Christus die Herrschaft einzuräumen über ihren Geist, ihren Willen und ihr Herz; und dass sie bewogen werden mögen, sich eifriger zu bemühen, das Reich Christi auf Erden auszubreiten.

Als ein Mittel, die Wünsche des Hl. Vaters zu fördern, empfehlen wir, dasz die Staats- und Distriktsverbände, wie auch die einzelnen Vereine, wo immer möglich, Feiern zu Ehren des neuen Festes veranstalten, dessen Bedeutung bei dieser Gelegenheit unsren Mitgliedern und anderen erklärt werden soll; solche Feiern sollen am Feste selbst oder an einem anderen Tage während des Herbstes oder Winters abgehalten werden.

Der Eucharistische Kongress in Chicago

Freudigen und dankbaren Herzens erklären wir unsre Erkenntlichkeit für die grosze Ehre und das besondere Vorrecht, die unsrem Lande durch die Abhaltung des 28. Internationalen Eucharistischen Kongresses am 20.-24. Juni 1926 in Chicago zutheil geworden. Unser glorreich regierender Hl. Vater, Pius XI., hat dadurch, dasz er jene Stadt als Schauplatz für das öffentliche Bekenntnis unsres Glaubens an und unsrer Verehrung für das allerheiligste Sakrament des Altares bestimmt hat, unsrem Lande eine ausserordentliche Auszeichnung widerfahren lassen. Wir anerkennen diesen gnädigen Erweis der Achtung und der Güte der Hl. Vaters mit tiefer Dankbarkeit.

Seiner Eminenz George Kardinal Mundelein sprechen wir unsren Dank aus für seine rastlosen Bemühungen, jenen Kongress zu einem frommen und denkwürdigen Ereignis in der Geschichte der katholischen Kirche unsres Landes zu gestalten.

Die Bevölkerung der Weltstadt Chicago, Katholiken wie Nichtkatholiken, versichern wir unsrer Werthschätzung und unsres Dankes für ihre hochherzige und edelmüthige Mitwirkung am Gelingen dieser groszartigen Veranstaltung.

Wir hoffen und beten, dasz als Folge dieses hochbedeutsamen Kongresses unser Volk besser als bisher den überirdischen Charakter der Mission der katholischen Kirche erkennen möge, und dasz die Angehörigen aller Klassen und Nationalitäten sich bereitwilliger in den Dienst Jesu Christi, des Eucharistischen Königs, stellen werden.

Völkerfriede.

Durch den Weltkrieg sind die Völker der Erde einander entfremdet worden. Christliche Völker, die mit einander durch die Bande der Bruderliebe und der Freundschaft eng verbunden sein sollten, haben das Gebot des Heilands, liebet einander, vergessen. Hasz und Abneigung gegen die ehemaligen Feinde auf dem Schlachtfeld beherrschen noch immer die Herzen von Millionen. Infolge dessen steht eines der höchsten christlichen Ideale, die Feindesliebe, in Gefahr, in Vergessenheit zu gerathen.

Friede und Freundschaft müssen wieder unter den Völkern aufgerichtet werden. Jedoch, es giebt keinen wahren Frieden als den, welcher nur durch Ihn erlangt werden kann, der der Friedensfürst ist.

Nun ist es der Wunsch des Hl. Vaters, dasz wir uns für einen solchen Frieden bemühen. Eingedenk der Aufforderung Benedikts XV., der Central Verein möge im besondern für die Versöhnung der sich noch jüngst bekämpfenden Völker wirken, geloben wir, dieser Aufgabe unsre Kräfte zu weihen, so dasz eine Völkerverständigung und Völkerversöhnung herbeigeführt werden mögen, damit der Friede Christi im Reiche Christi zur Wirklichkeit werde.

Die Jugendbewegung.

Es wird nicht möglich sein, die Forderung Kardinal Newmans, dasz der Laienstand intelligent und wohl unterrichtet sein soll, zu verwirklichen, wenn nicht bereits die katholische Jugend beider Geschlechter sich bemüht, diesen Anforderungen zu genügen. Während dies eine von ihnen der Kirche und der Gesellschaft ohnehin geschuldete Pflicht ist, so wird diese Verpflichtung gegen-

wärtig noch verschärft durch das Auftreten einer Bewegung, die unter dem Namen Jugendbewegung kanit geworden ist und die wie eine Herausforderung darstellt, die unsre katholische Jugend nicht unbeantwortet lassen sollte.

Diese Bewegung, seit Ende des Krieges in Europa erstaakt, hat in unsrem Lande weniger Anklang gefunden. Ihre charakteristischen Merkmale sind ein Erwachen des Idealismus unter den jungen Leuten, Erwachen des Verlangens nach anderen als materiellen Zielen; erhöhte geistige Regsamkeit und Thätigkeit; geistiges Erfassen der weltbewegenden religiösen, sozialen, volkswirtschaftlichen und politischen Fragen; eine mutige Stellungnahme zu diesen Fragen und eine hochherzige, begeisterte Hingabe an die Sache, die ihre Aufmerksamkeit erregt und ihren Ernst gefesselt.

Während die Jugendbewegung in unsrem Lande allerdings in gewissen Kreisen Förderung erfuhr, fand bisher katholischerseits nur geringe Unterstützung. Die in der Catholic Students Mission Crusade verkörperte Bewegung ausgenommen, hat sie bei uns keine nennenswerten Früchte gezeitigt. Deshalb, und weil wir jeder Zeit eine von geistiger Regsamkeit zeugende Aktion der katholischen Jugend befürwortet haben, halten wir es für angebracht, die Aufmerksamkeit der katholischen Jugend unsres Lande auf diese Bewegung lenken, ihr zu empfehlen, sich klug berathenem Studium und einer klug geleiteten Thätigkeit auf dem Gebiete der nichtpolitischen bürgerlichen und sozialen Aktion hinzugeben; und wir fordern sie auf, unter sich einen idealen Sinn wie auch die Beschäftigung mit wichtigen Fragen und eine selbstlose Hingabe an würdige Ziele zu pflegen. Eingedenk der Thatsache, dasz die Bewegung, der St. Vincent von Paul Gesellschaft entsprang, von einem Schar junger, von Frederic Ozanam geführter Studenten in Fluss gebracht worden ist.

(Fortsetzung folgt.)

Macht verpflichtet

Eine der jüngsten Ausgaben des Pfarrboten des St. Franz von Sales Gemeinde zu St. Louis enthält den Jahresbericht des in jener Pfarrei bestehenden Zweiges des Dritten Ordens des Hl. Franziskus. U.a. legt er Rechenschaft ab über die von diesen Zweigen für Werke der Nächstenliebe im Laufe des letzten Jahres verausgabten Summen. Es ergibt sich daraus folgendes Bild:

Für arme Krauke	\$ 145.
Für Waisenkinder und Neger	32.
Für Taubstumme	7.
Für arme Studenten im Auslande	100.
Für arme Ordensleute	105.
Für hl. Messen	14.
Für die Notleidenden in China (Opfer der Überschwemmung)	10.
Für das "Bulletin"	25.
Für verschiedene Missionen	77.
Für eine Kapelle in Flores (auf den Sunda-Inseln)	250.
Für die zweite Kapelle ebendaselbst (Mitglieder der Jungfrauenodalität)	250.

Zusammen \$1,015.

Also etwas über eintausend Dollars brachten die Mitglieder dieses einen Zweiges des Dritten Ordens für mildthätige Zwecke auf! Allerdings zählt 412 Mitglieder, so dasz der Einzelbeitrag sich auf etwas über \$2.20 beläuft. Nun aber gehören die Mitglieder dieses Zweiges auch anderen Gemeindevereinigungen an, die ebenfalls ansehnliche Leistungen sozial-caritativer Art aufweisen.

Im Verhältnis zu diesen Leistungen der Einzelvereine stehen jene der Distrikts- und Staatsve-